











FABULÆ ÆSOPI Selectæ,

OR

Select FABLES of ÆSOP;

WITH

AN ENGLISH TRANSLATION AS LITERAL AS POSSIBLE,
ANSWERING LINE FOR LINE THROUGHOUT, THE ROMAN
AND *ITALIC* CHARACTERS BEING ALTERNATELY
USED; SO THAT IT IS NEXT TO AN IMPOSSIBI-
LITY FOR THE STUDENT TO MISTAKE.

A NEW EDITION wherein the errors in the Latin text
of the best and latest European copies of Mr. Clarke's se-
lection are corrected: some antiquated English words and
modes of construction are expunged, and their places sup-
plied by those which are more proper.

A L S O

The signs of quantity to assist the pronunciation are added,

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P R E F A C E.

THE TRANSLATION of these select Fables of Æsop, made above sixty years ago by H. Clarke, and forming the ground work of THIS, was, for the time in which it was published, without dispute, excellent; but the changes, which the diction of the English language has sustained during so long a period, evidently point out not only the necessity of several *amendments*; but even that of a *more just translation*, whereby the Student may be able to understand properly the meaning of the words he expresses in construing: neither ought he ever to be accustomed to the use of obsolete words, nor those modes of speech, which accurate phraseology will not in an advanced stage of literature fully vindicate; accordingly,

In this edition, or, TRANSLATION, much care and pains have been taken to discover, and remove the inaccuracies, and errors which had crept into the Latin and English texts of even the best editions of Mr. Clarke's Æsop.

P R E F A C E.

To instance at present a few of these, which appear in the English column, may be sufficient.

Ninth edition, London, 1784. (accounted among the most accurate) Fable 5. *Demus operam*, Let us give an endeavour—9. *Fides semper fuit rara*, Faith has always been rare.—39. *Monemur hoc apologo*, We are admonished by this apology.—121. *Ursus olfaciens, cum deprehenderet illum*, the bear smelling, when he held him. — *Cum pluribus aliis passim*.

Now that the rectification of these and several other improper constructions and errors, which occur in the best copies, may in this EDITION be approved by all true Philologists, is sincerely wished: and to render it still more useful to Students, by instructing them in the early stages of their learning how to pronounce well, the signs of quantity are added; so that even the most awkward, if they are not egregiously careless, cannot possibly trip—indeed, not one of a thousand, without these, or, the immediate help of a teacher, can pronounce Latin correctly: this, therefore, must undoubtedly be considered by all, who wish to become true scholars, a very needful improvement.

Acknowledgements of obligation are justly due to the REV. DR. H. MUHLENBERG, Principal, and the REV. DR. C. L. BECKER, for their friendly and able assistance in revising the proof-sheets of this work.

THE EDITOR.

Franklin-College, Borough of Lancaster,
June 13, 1804.

William H. Smith

SELECTÆ

FABULÆ ÆSOPÆ.

SELECT

FABLES of ÆSOP.

This mark ~ denotes that the syllable is *long*.

This mark ^ denotes that the syllable is *short*.

FABLE I.

De GALLO.

GAllus, dum vertit
stercorarium, offendit
gemmam, inquit, quid
reperio rem tam nitidam?
Si gemmarius reperisset te,
nihil esset latius
eo, ut qui sciret
pretium: quidem est
nulli usui mihi, nec aestimo
magnum; imo equidem
malem granum hor-
dei omnibus gemmis.

MORALE.

Intellige per gemmam
artem & sapientiam; per gal-
lum, hominem stolidum &

Of the Cock.

ACock, whilst he turns up
a dunghill, finds
a jewel, saying, why
do I find a thing so bright?
If a jeweller had found you,
nothing would be more joyful
than he, as one who could know
the price: indeed it is
of no use to me, nor do I esteem it
at a great rate; nay indeed
I would rather have a grain of bar-
ley than all jewels.

The MORAL.

Understand by the jewel
art and wisdom; by the cock,
a man foolish and

voluptarium; nec stulti given to pleasure; neither do fools
amant liberales artes, cum love the liberal arts, when
nesciant usum earum; they know not the use of them;
nec voluptarius, quippe nor a voluptuous man, because
voluptas sola placeat ei. pleasure alone pleases him.

F A B L E II.

De CANE & UMBRA.

Of the DOG and the SHADOW.

CANIS trānans fluvium,
vehēbat carnem rictu;
sōle splendente, umbra
carnis lucēbat in aquis;
quam ille vidēns, & avidē
captans, perdidit quod erat
in faucibus: itaq; percussus
jacturā & rei &
spei, primum stupuit;
deinde recipiens animum sic
clatravit: miser! mō-
dus deerat tuæ cupiditati:
erat satis superque,
ni desipuisses. Jam,
per tuam stultitiā, est
minus nihilo tibi.

MOR.

Sit mōdus tuæ
cupiditati, nē amittās
certa pro incertis.

A Dog swimming over a river
was carrying flesh in his chops;
the sun shining, the shadow
of the flesh appeared in the waters;
which he seeing, and greedily
catching at, lost what was
in his jaws: therefore struck
with the loss both of the thing and
of hope, at first he was amazed;
afterwards taking courage thus
he barked out: wretch! modera-
tion was wanting to thy desire:
there was enough, and too much,
unless thou hadst been a fool. Now,
through thy folly, there is
less than nothing for thee.

MOR.

Let there be moderation to thy
desire, lest thou shouldst lose
certain things for uncertain.

F A B L E III.

De LUPO & GRUE.

Of the WOLF and the CRANE.

DUM lūpus vorat
ovem, forte ossa
hæsere in gulā; ambit,
orat opem, nemo opitūlatur;
omnes dicunt, eum tūlisse
præmium suæ voracitatis:
tandem, multis blanditiis

WHilst a wolf devours
a sheep, by chance the bones
stuck in his throat; he goes about,
asks help, nobody assists;
all say, that he had got
the reward of his greediness:
at length, with much flattery

plūribusq; frōmissis, inducit grūem, ut, longissimō collo *in*serto in gulam, eximēret os infixum. Vērū illūsit ei pētenti frāmum, inquiēns, ineptā, ābi, non hābēs sat, quōd vīvis? Dēbes tuam vitam mīhi; si vellem, potēram prēmordēre tuum collum.

and many promises, he persuades the crane, that, her very long neck being thrust into his throat, she would pull out the bone fixed in it. But he played upon her asking a reward, saying, fool, go away, have you not enough, that you live? You owe your life to me; if I chose, I was able to bite off your neck,

MOR.

Quod facis ingrāto pērit.

MOR.

That which you do for the ungrateful is lost.

FABLE IV.

De RUSTICO &
COLUBRO.

Of the COUNTRYMAN and
the SNAKE.

RUSTICUS tulit dōmum colūbrum repertum in nīve, prope nectum frīgōre; adjicit ad fōcum; colūber rēcipiens vim, vīrusque, deinde non fērēns flammam, infēcit omne tūgūrium sibilando. Rusticus corripēns sudem accurrit, & expostulat injuriā cum eo verbis verbēribusq; num rēferret has gratias? Num erīpēret vitam illi, qui dēderat vitam illi?

A Countryman brought home a snake found in the snow, almost dead with cold; he lays him to the fire; the snake recovering strength, and poison, and then not bearing the flame, filled all the cottage with hissing. The countryman snatching a stake runs up, and argues the injury with him in words and blows, whether he would return such thanks? Whether he would take life from him, who had given life to him?

MOR.

Interdum fit, ut obsint tibi, quibus tu profuēris; & ille mēreantur malē de te, de quibus tu mēritus sis bēnē.

MOR.

Sometimes it happens, that they are hurtful to you, whom you have profited; and that they deserve ill of you, of whom you have deserved well.

F A B L E V.

De APRO & ASINO.

Of the BOAR and the Ass.

DUm iners asinus irridēbat aprum, ille indignans, frendēbat. Ignāvissime, fuēras quidem merītus mālum; sed etiamsi fuēris dignus pēna, tāmēn ego sum indignus, qui* puniam te. Ridē tūtus, nam ēs tūtus ob inertiam.

MOR.

Dēmus operam, ut cum audiamus, aut patiamur indigna nobis, nē dicāmus, aut faciāmus indigna nobis. Nam mali & perditī plerumq; gaudent, si quispiam bonōrum resistat iis; pendunt magni, se habēri dignos ultione. Imitēmur equos, & magnas bestias, qui fratrēreunt oblatrantes canicūlos cum contemptu,

WHilst the sluggish ass laughed at the boar, he fretting gnashed his teeth. Most slothful wretch, you have indeed deserved evil; but though you had been worthy of punishment, yet I am unfit, to* punish you. Laugh secure, for you are safe for your sluggishness.

MOR.

Let us use our endeavour, that when we hear, or suffer things unworthy of us, we may not say, or do things unworthy of us. For bad and lost men generally are glad, if any one of good men would resist them; they value it highly, that they are accounted worthy of revenge. Let us imitate horses, and large beasts, who pass by barking curs with contempt,

* Qui and the subjunctive mood are often construed by to.

F A B L E VI.

De AQUILA & CORNICULA.

Of the EAGLE and the JACKDAW.

Aquila nacta cochleam, non quivit eruere piscem vi, aut arte. Cornicula accēdens dat consilium, suadet subvolare, & ē sublimi prācipitare, cochleam in saxa; nam fore sic, ut cochlea frangatur. Cornicula manet humi, ut prastolētur casum;

AN eagle having found a cockle, was not able to pull out the fish by force, or art. The jackdaw coming up gives counsel, persuades her to fly up, and from on high to throw down the cockle upon the stones; for it would be so, that the cockle would be broken. The jackdaw stays on the ground, that she may watch the fall.

aquila *præcipitat*; the eagle *throws it down*;
 testa *frangitur*; piscis the shell *is broken*; the fish
subripitur a cornicula; is *snatched away by the jackdaw*;
 elusa aquila dolet. the deluded eagle is *grieved*.

MOR.

MOR.

Noli *habere fidem*. Do not *place confidence*
omnibus & *fac* in *all men*, and *see that*
inspicias consilium, quod you look into the *counsel*, which
acceperis ab *aliis*; you have received from *others*;
 nam *multi consulti non* for many being consulted do not
consulunt suis con- regard *their* de-
sultoribus, sed sibi. pendants, *but themselves.*

F A B L E VII.

De CORVO &
 VULPECULA.

Of the CROW and
 the FOX.

CORVUS nactus prædam,
strépitat in ramis:
 vulpécula videt eum ge-
stientem, accurrit: 'vulpes,'
 inquit, '*impartit corvum*
plurima salute. Sæpenumero
audiveram, famam esse
mendacem, jam experior re
ipsa: nam, ut fortè præ-
tereò hac, suspiciens te in
arbore, advolo, culpans
famam: nam fama est, te
 esse nigriorem pice, & video
 te candidiorem nive. Sane in
 meo iudicio vincis cygnos,
 & es formosior alba
 hedera. Quod si, ut ex-
 cellis in plumis, ita &
 voce, equidem dicerem te
 reginam omnium avium.'+
 Corvus illectus hac assen-
 tiuncula, apparat ad
 canendum. Vero casus
 excidit e rostro; quo
 correpto, vulpécula,

A Crow having found a prey,
 makes a noise in the branches:
 the fox sees him re-
 joicing, runs up: '*The fox,*'
 says he, '*compliments the crow*
with very much health. Very often
had I heard, that fame was
a liar, now I find it by the fact
itself: for, as by chance I pass
 by this way, seeing you in
 the tree, I fly to you, blaming
 fame: for the report is, that you
 are blacker than pitch, and I see
 you are whiter than snow. Truly in
 my judgment you surpass the swans,
 and are fairer than the white
 ivy. But if, as you ex-
 cel in feathers, you do so also
 in voice, truly I would call you
 the queen of all birds.'+
 The crow allured by this flattery,
 prepares to
 sing. But the cheese
 fell from his beak; which
 being snatched, the fox,

*tollit cachinnum : tum raises a laugh : then
dēmum corvus, pudōre at last the crow, shame
juncto jactūræ rei, being joined to the loss of the thing,
dōlet. is grieved.*

MOR.

*Nonnulli sunt tam avidi
laudis, ut amēnt assen-
tātōrem cum suo probro &
damno. Hōmunciōnes hujus
mōdi sunt fradæ parasito.
Quod si vitasses jactan-
tiam, facile vitaveris
pestifērū genus assen-
tātōrum. Si tu velis esse
Thraso, Gnatho nusquam
dērit tibi.*

MOR.

*Some are so greedy
of praise, that they love a flat-
terer with their own disgrace and
damage. Men of this
kind are a prey to the parasite.
But if you had avoided boast-
ing, easily might you have avoided
the pestilent race of flatter-
ers. If you are willing to be
a Thraso, a Gnatho never
will be wanting to you.*

F A B L E VIII.

De CANE & ASINO.

DUM cānis blandirētur.
*hero & familiæ,
herus & familia demulcent
cānem. Asellus, vidēns
id, gemit altissimē ; nam
cōsit pigere sor-
tis : putat iniquē compā-
rātum, canem esse gra-
tum cunctis, pascique
herili mensa, &
consēqui hoc otio
ludoque : sese con-
trā portāre clitellas,
cadi flagello esse
nunquam otiosum & tamen
odiosum cunctis. Si hæc
fiānt blanditiis, statuit
sectari eam artem, quæ sit
tam utilis. Igītur quo-
dam tempore tentāturus
rem, procurrit obviam
hero redeunti domum,*

Of the DOG and the Ass.

WHilst the dog fawned on
*his master and the family,
the master and the family stroke
the dog. The ass, seeing
that, groans very deeply ; for
he began to be weary of his con-
dition : he thinks it unjustly or-
dered, that the dog should be ac-
ceptable to all, and be fed
from his master's table, and
that he should get this by idleness
and play : that himself on the
contrary carried the pack-saddle
was lashed with the whip, was
never idle, and yet
odious to all. If these things
are done by fawnings, he resolves
to follow that art, which is
so profitable. Therefore on a cer-
tain time about to try
the thing, he runs to meet
his master returning home,*

subsilit, *pulsat* un-
gulis. *Hero* exclamante,
servi accurrere &
ineptus *asellus*, qui *crēdīdit*
se *urbānum*, vapulat.

MOR.

Omnes non possūmus omnia;
nec omnia decent omnes.
Quisque faciat, quisque
tentet id, quod *fiōtēst*.

leaps on him, *strikes him* with
his hoofs. *The master* crying out,
the servants ran to him, and
the silly *ass*, who *thought*
himself *courteous*, is beaten.

MOR.

We all are not able to do all things;
nor do all things become all men.
Let every one do, let every one
try that, which he is able.

F A B L E IX.

De LEONE & quibusdam
aliis (bestiis)

Of the LION and some other
beasts.

LEO pēpīgērat cum
Love quibusdamque
aliis, venationem fore
commūnem. Venantur,
cervus capitur: singulis
incipientibus tolleres singulas
partes, ut convēnerat,
leo irrugit, *inquēns*, una
pars est mea, quia sum
dignissimus; *altēra* item
est mea, quia prae-
stantissimus *vīrīdus*; porro
vendico tertiam, quia su-
davērim plus in capiēdo
cervo; denique, nisi conces-
seritis quartam, est actum
de amicitia. Socii
audientes hoc, discēdunt
vacui & taciti, non ausi
mutire contra leonem.

MOR.

Fides semper fuit rara:
apud hoc seculum est rarior;
apud pōtētes est, &
semper fuit rarissima. Quo-
circa est satius vivere cum
pari. Nam, qui vivit
cum potentiore, se habet

THE lion had agreed with
the sheep and some
others, that the hunting should be
common. They hunt,
a stag is taken: all
beginning to take their single
parts, as it had been agreed,
the lion roared, saying, one
share is mine, because I am
the most worthy; another also
is mine because I am the most ex-
cellent in strength; moreover
I claim a third, because I have
sweated more in taking
the stag; lastly, unless you will
grant the fourth, there is an end
of our friendship. His companions
hearing this, depart
empty and silent, not having dared
to mutter against the lion.

MOR.

Honesty always has been scarce:
in this age it is more scarce;
among the powerful it is, and
always has been very scarce. Where-
fore it is better to live with
an equal. For, he who liveth
with one more powerful, often hath

*necesse concedere de suo a necessity to depart from his
jūrē. right.*

F A B L E X.

De LEONE & MURE.

Of the LION and the MOUSE.

LEO defessus æstu
Lcursuquequiescēbatsub
umbrā sūper virīdi gra-
minē; grēgē murūm per-
currente ejus tergum, ex-
perrectus, comprehendit
unum ex illis. Captivus
supplicat, clamitat, se esse
indignum, cui leo
irascatur. Ille, repūtans
fore nihil laudis
in necē tantillæ bestiæ,
dimittit captivum. Non diu
postea, leo, dum currit
per saltum, incidit in
plāgas: rugit, sed non
pōtēst exire. Mus audit
leōnem miserabiliter rugi-
entem, agnoscit vōcem,
rēpit in cunicūlos, quærit
nodos, quos invēnit,
corrōditque; leo evādīt
e plāgis.

MOR.

Hæc fabūla suadet cle-
mentiam potentibus; etēnim
ut humanæ res sunt in-
stābiles, pōtēntes ipsi
interdum egēnt ope humil-
līmōrum; quare prūdēns
vir, etsi pōtēst, tīmet
nocēre vel vili hōmīni; sed
qui non tīmet nocēre
altēri, dēsīpit valdē.
Quid ita? Quia, etsi jam
frētus potentiā, mētūt
nemīnem forsā, posthac

THE lion tired with heat
and running rested under
the shade, upon the green grass;
a company of mice run-
ning over his back, having a-
rose, he catches
one of them. The captive
begs, cries, that he was
unworthy with whom the lion should
be angry. He, thinking
there would be no praise
in the death of so little a beast,
dismisses the captive. Not long
after, the lion, whilst he runs
through the forest, falls into
the nets. He roars, but can-
not get out. The mouse hears
the lion miserably roar-
ing, knows his voice,
creeps into the holes, seeks
the knots, which he finds,
and gnaws; the lion escapes
out of the nets.

MOR.

This fable recommends mo-
deration to the powerful; for
as human things are un-
stable, the powerful themselves
sometimes want the help of the
lowest; wherefore a prudent
man, although he is able, is afraid
to hurt even a mean man; but
he that does not fear to hurt
another; plays the fool very much.
Why so? Because although now
having relied on his power, he feareth
nobody, perhaps, hereafter

*erit, ut indignèrit it will be, that he may have needed
vel gratiā villum homin- either the favour of mean men,
cōnum, vel metuerit iram. or have feared their anger.*

F A B L E XI.

De agroto MILVO.

Of the sick KITE.

Milvus decumbēbat in lecto jam fernē moriēns, orat matrem ire precātur Deos. Mater respondet, nihil opis sperandum illi à Diis, quōrum sacra toties violavisset suis rapinis.

MOR.

MOR.

Dēcet nos venerāri Deos; nam illi juvant pios, & advereantur impios*. Neglecti in felicitate, non exaudiunt miseriā. Quare sis mēmor eōrum in secundis rebus, ut vocāti sint præsentes in adversis rebus.

* Adversor sometimes governs the Accusative.

F A B L E XII.

De RANIS & eārum Rege.

Of the FROGS and their King.

Gens ranārum, cum esset libēra, supplicābat Jōvem, rēgem dāri sibi. Jupiter ridēbat vota ranārum. Illæ tamēn instābant itērum, atque itērum, donec perpel- lērent ipsum. Ille dejecit trābem; ea mōles quassat fluviū ingenti fragōre. Ranae territæ silēnt; venērāntur rēgem; accēdunt propiūs pēdetentim;

tandem, metu abjecto, insultant, & desultant; iners rex est lusui & contemptui. Rursum lacesunt Jovem; orant regem dari sibi, qui sit strenuus; quibus Jupiter dat ciconiam. Is perstrenue perambulans paludem, vorat quicquid ranarum fit obviam. Igitur ranæ frustra questæ fuerunt de sævitia hujus. Jupiter non audit, nam queruntur & hodie: etenim vesperi, ciconiæ eunt cubitum, egressæ ex antris murmurant rauco ululatu; sed cænant surdo. Nam Jupiter vult, ut quæ deprecata sunt clementem regem, jam ferant inclementem.

MOR.

Solent evenire plebi, aut ranis, quæ, si habet regem paulo mansuetiorem, damnat eum ignavia & inertia; & optat aliquando virum dari sibi: contra, si quando nacta est strenuum regem, damnat sævitiam hujus, & laudat clementiam prioris; sive, quod semper poenitet nos presentium, sive quod est verum dictum, nova esse potiora veteribus.

at length, fear being thrown away, they leap on, and leap off him; the sluggish king is their sport & contempt. Again they provoke Jupiter; they pray for a king to be given to them, who may be valiant; to whom Jupiter gives the stork. He very nimbly stalking through the marsh devours whatever of the frogs comes in his way. Therefore the frogs in vain complained of the cruelty of him. Jupiter does not hear them for they are complaining even this day: for in the evening, the stork going to rest, having come out of their caves they murmur with a hoarse croaking; but they sing to the deaf. For Jupiter allows, that they who petitioned against a merciful king, now may bear an unmerciful.

MOR.

It is usual to happen to the common people, as to the frogs, who, if they have a king a little too mild, condemn him of idleness and sluggishness, and wish sometimes for a man to be given to them: on the contrary, if at any time they have got an active king, they condemn the cruelty of him, and praise the clemency of the former; either, because always we repent of present things or because it is a true saying, that new things are better than old.

F A B L E XIII.

De COLUMBIS & MILVO.

Of the PIGEONS and the KITE.

Columbæ olim ges-
sere bellum cum mil-
vo, quem ut expug-
narent, delegerunt sibi
accipitrem regem. Ille fac-
tus rex, agit hostem, non
regem: rapit ac laniat
non segnius, ac milvus. Co-
lumbas pœnitent incas-
ti, putantes, fuisse
satiis pati bellum mil-
vi, quam tyrannidem
accipitris.

MOR.

Neminem pigeat suæ
conditionis nimium. Ut
Horatius ait, nihil est bea-
tum ab omni parte.
Equidem non optarem mu-
tare meam sortem, modo sit
tolerabilis. Multi, cum quæ-
siverint novam sortem,
rursus optaverunt veterem.
Sumus ferè omnes ita vario
ingenio, ut nosmet pœniteat
nostri.

THE pigeons formerly car-
ried on a war with the
kite, whom that they might sub-
due, they chose to themselves
the hawk king. He being
made king, acts the enemy, not
the king: he tears and butchers
not slower, than the kite. The
pigeons repent of their under-
taking, thinking, that it had been
better to endure the war of
the kite, than the tyranny
of the hawk.

MOR.

Let no man regret his
condition too much. As
Horace says, nothing is hap-
py in every part.
Truly I would not wish to
change my lot, provided it be
tolerable. Many, when they have
sought a new state,
again have wished for the old.
We are almost all of so various
a temper, that we repent
of ourselves.

F A B L E XIV.

De FURE & CANE.

Of the THIEF and the Dog.

CANIS respondit furi
porrigenti panem ut
silëat, 'Novi tuas
insidias, das panem,
quò desinam latrare, sed
odi tuum munus; quippe si
ego tulerò panem, tu
exportabis cuncta
ex his tectis.'

THE dog answered the thief
holding out bread that
he might be silent, 'I know thy
treachery, thou givest bread,
that I may cease to bark, but
I hate thy gift; for if
I shall take the bread, thou
wilt carry all things
out of these houses.'

MOR.

Cave, *causa* parvi
commōdi, amittās magnum.
Cave, *habēas* fidem
cuius homīni; nam sunt,
qui non tantum dīcunt be-
nignē, sed & faciunt be-
nignē, dolo.

MOR.

Take heed, *for the sake* of a small
profit, that you lose not a great one.
Take heed, *that you put not* faith
in every man; for there are some
who not only speak kind-
ly, but also act kind-
ly, by deceit.

F A B L E XV.

De LUPO & SUCULA.

Of the WOLF and the Sow.

SUCULA parturiēbat;
lūpus pollicētur, se
fore custodem satūs.
SUCULA respondit, se non
egēre obsēquio lupi;
si ille vèlit habēri
pius, si cūpiat facere id,
quod est gratum, abeat
longiūs: etēnim officium
lupi constāre non præsenti-
tiā, sed absentīā.

MOR.

Omnīa non sunt crēden-
da omnibus. Multi pollicen-
tur suam op̄eram, non amore
tui, sed sui; non
quærentes tuum commō-
dum, sed suum.

THE sow brought forth;
the wolf promises, that he
would be the keeper of the young.
The sow answered, that she did not
want the attendance of the wolf;
if he would wish to be accounted
affectionate, if he desires to do that,
which is acceptable, let him go
farther off: for that the civility
of the wolf consisted not in his pre-
sence, but absence.

MOR.

All things are not to be trust-
ed to all men. Many pro-
mise their service, not for love
of you, but of themselves; not
seeking your advan-
tage, but their own.

F A B L E XVI.

De Partu Montium.

Of the Bringing forth
of the Mountain.

OLim erat rumor,
quod montes parturi-
rent. Homīnes accurrunt,
circumsistunt, expectantes
quippiam monstri, non

Formerly there was a rumour,
that the mountains would
bring forth. The men run thither,
stand round, expecting
some monster, not

*sine pavore. Tandem
montes parturunt. Mus
exit, tum omnes ridebant.*

*without fear. At length the
mountains bring forth. A mouse
comes out, then all laughed.*

MOR.

*Jactatores, cum profi-
tentur & ostendant magna,
vix faciunt parva. Quapropter
isti Thrasones sunt
jure materia joci &
scommatum. Hæc fabula item
vetat inanes timores. Nam
plurimumque timor periculi
est gravior periculo
ipso; imò id, quod
metuimus, est sæpe ridi-
culum.*

MOR.

*Braggers, when they pro-
fess and boast great things,
hardly do little things. Where-
fore those Thrasons are
by right the matter of jest and
scoffs. This fable also
forbids vain fears. For
commonly the fear of danger
is more grievous than the danger
itself; nay that, which
we fear, is often ridi-
culous.*

F A B L E XVII.

*De LEPORIBUS &
RANIS.*

*Of the HARES and
the FROGS.*

SYLVÆ mugientē insolitō
turbīnē, trēpīdī,
lepōres occipiunt rapidē fū-
gēre. Cū palus obsisteret
fugientibus, stetere anxii,
comprehensi periculis
utrinque. Quodque esset
incitamentum majōris
timōris, vidēt ranas
mergi in palūde. Tunc
unus ex lepōribus, pruden-
tior ac disertior ceteris,
inquit, quid inaniter timē-
mus? Est opus animo
quidē: est nobis agilitas
corpōris, sed animus deest.
Hoc pericūlum turbīnis
non est fugiendum, sed con-
temnendum.

THE wood roaring with an un-
usual whirlwind, the trem-
bling hares begin hastily to fly
away. When a fen stopped them
flying, they stood anxious,
encompassed with dangers
on both sides. And what was
an incitement of greater
fear, they see that the frogs
are plunged in the fen. Then
one of the hares, more pru-
dent and more eloquent than the rest,
said, what vainly do we
fear? There is need of courage
indeed: there is to us agility
of body, but courage is wanting.
This danger of the whirlwind
is not to be fled from, but con-
temned.

MOR.

Est opus animo in
omni re. Virtus jacet
sine confidentiâ. Nam con-
fidentia est dux & regina
virtutis.

MOR.

There is need of courage in
every thing. Virtue lies dead
without confidence. For con-
fidence is the leader and queen
of virtue.

FABLE XVIII.

De Hædo & Lupo.

Of the Kid and the Wolf.

CAPRA, cum esset
ittura pastum, concludit
hædum domi, monens
aperire nemini, dum ipsa
reddeat. Lûpus, qui
audiverat id procul, post
discessum matris,
pulsat fores, caprissat
vocē, jubens recludi.
Hædus, præsentiens
dolum, inquit, Non aperio;
nam etsi vox caprissat,
tamen equidem video lûpum
per rimas.

THE GOAT, when she was
about to go to feed, shuts up
the kid at home, warning her
to open to no one, till she
would return. The wolf, who
had heard that afar off, after
the departure of the mother,
knocks at the door, acts the goat
in voice, ordering it to be opened.
The kid, perceiving
the cheat, says, I do not open;
for though the voice acts the goat,
yet indeed I see the wolf
through the chinks.

MOR.

Filii, obedite parentibus,
nam est utile; & decet
juvenem auscultare
seni.

MOR.

Children obey your parents,
for it is profitable; and it becomes
a young man to hearken
to an old man.

F A B L E XIX.

De RUSTICO &
ANGUE.

QUIDAM *rusticus* nutritiverat *anguem*; aliquando *iratus* petit *bestiam* secūri. Ille evadit, non sine *vulnere*. Postea *rusticus*, deveniens in paupertatem, ratus est id *infortunii* accidere sibi propter *injūriam* anguis. Igitur supplicat, ut redēat. Ille ait. se ignoscere, sed nolle redire; neque fore secūrum cum *rustico*, cū sit tanta secūris dōmī; dolorem *vulneris* desisse, tamen mēmōriam superesse.

MOR.

Est vix tutum habere fidem ei, qui semel solvit fidem. Condōnare injūriam, id sanē est misericordiæ; sed cavere sibi, & decet, & est prudentiæ.

Of the COUNTRYMAN and
the SNAKE.

A CERTAIN countryman had brought up a snake; on a time being angry he strikes the beast with an ax. He escapes, not without a wound. Afterwards the countryman, coming into poverty, thought that that misfortune happened to him for the injury of the snake. Therefore he entreats him, that he would return. He says, that he forgave, but was unwilling to return; nor could he be secure with the countryman, when there is so great an ax at his house; that the pain of the wound had ceased, yet the memory remained.

MOR.

It is hardly safe to put confidence in him, who once has broke his promise. To forgive an injury, that indeed is the part of mercy; but to take heed to one's self, is both becoming, and is the part of prudence.

F A B L E XX.

De VULPECULA &
CICONIA.

Of the Fox and the STORK.

VULPĒCULA vocavit ciconiam ad cœnam. effundit opsonium in mensam, quod, cū esset

THE fox called the stork to supper. She pours out the victuals upon the table, which, as it was

liquidum, ciconiā tentante
 rostro frustra, vulpecūla
 lingit. Elusa avis abit,
 pudetque, fūgetque
 injuriæ. Post pluscūlum
 dierum redit, invitāt
 vulpecūlam. Vitreū vas
 erat situm plenum opsenii;
 quod vas, cum esset
 arcti guttūris, lēcūt
 vulpecūlæ vīdēre, & esurīre;
 non gustare. Ciconia facīle
 exhausit rostro.

MOR.

Rīsus merētur risum;
 jocus jocum; dōlus
 dolum; & fraus frau-
 dem.

liquid, the stork trying
 with her bill in vain, the fox
 licks up. The deluded bird goes away,
 and is ashamed, and vexed
 at the injury. After some
 days she returns, invites
 the fox. A glass vessel
 was placed full of meat;
 which vessel, when it was
 of a narrow neck, it was lawful
 for the fox to see, and hunger;
 not to taste. The stork easily
 drew it out with her beak.

MOR.

Laughter deserves laughter;
 a jest a jest; a trick
 a trick; and deceit de-
 ceit.

F A B L E XXI.

De LUPO & picto
 Capite.

Of the WOLF and the painted
 Head.

LUPUS versat, &
 mirātur humanum
 caput repertum in officinā
 sculptōris, sentiens habēre
 nihil sensūs, inquit, O
 pulchrum caput, est in
 te multum artis, sed
 nihil sensūs.

THE wolf often turns, and
 admires a human
 head found in the shop
 of a carver, perceiving it to have
 no sense, he says, O
 fair head, there is in
 thee much art, but
 no sense.

MOR.

Externa pulchritudo, si in-
 terna adsit, est grata; sin
 carendum est alterutrā,
 præstat carere externā,
 quā internā; nam illa
 sine hāc interdum incurrit
 odium, ut stolidus fit eò

MOR.

Outward beauty, if the in-
 ward be present, is pleasing; but if
 we must want either,
 it is better to want the outward,
 than the inward; for the one
 without the other sometimes incurs
 hatred, as a fool becomes the

odiōsior,
formōsior.

quò more hateful,
more handsome he is.

the

F A B L E XXII.

De GRACULO.

Of the JACKDAW.

GRACULUS ornāvit
se filivis
pavōnis; deinde vīsus
pulchellus sibi, contūlit
se ad genus pavō-
num, suo genere fastidi-
to. Illi tandem intelligentes
fraudem, nudābant stoli-
dam avem coloribus,
& affecerunt eum plagis.

THE JACKDAW adorned
himself with the feathers
of the peacock; then seeming
pretty to himself, he joined
himself to the family of the ped-
cocks, his own family being despis-
ed. They at length understanding
the cheat, stripped the fool-
ish bird of his colours,
and beat him with stripes.

MOR.

Hæc fabula nōtat eos, qui
gērunt se sublimiūs, quā
est æquū; qui vivunt cum
iis, qui sunt & ditiōres,
& magis nobīles; quare sæpe
fiunt inopes, & sunt
indibriō.

MOR.

This fable censures those, who
carry themselves more loftily, than
is fit; who live with
those, who are both more rich,
and more noble; wherefore often
they become poor, and are
for a laughing-stock.

F A B L E XXIII.

De RANA & BOVE.

Of the FROG and the Ox.

RANA cupīda æquandi
bovem distentabat se.
Filius hortabatur matrem
desistere capto,
inquēns, ranam esse nihil
ad bovem. Illa intumuit
secundū. Natus clamitat,

A FROG desirous of equaling
an ox stretched herself.
The son advised the mother
to desist from the undertaking,
saying, that a frog is nothing
to an ox. She swelled
a second time. The son cries out,

mater, licet crēpes, nunquam vincēs bovem. Autem, cum intumisset tertium, crepuit.

MOR.

Quisque habet suam dotem. Hic excellit formā, ille viribus. Hic pollet opibus, ille amicis. Decet unumquemque esse contentum suo. Ille valet corpore, tu ingenio: quocirca quisque consulat semet, nec invidēat superiori, quod est miserum; nec optet certare, quod est stultitiae.

mother, though you burst, never will you exceed the ox. But, when she had swelled the third time, she burst.

MOR.

Every man has his own gift. This man excels in beauty, that in strength. One is powerful in riches, another in friends. It becomes every one to be content with his own. He is strong in body, you in wit: wherefore let every one judge himself and not envy a superior, which is a miserable thing; neither let him wish to contend, which is a mark of folly.

F A B L E XXIV.

De EQUO & LEONE.

Of the HORSE and the LION.

LEOVENITADCOMEDENDUM equum; autem cārēns viribus prae senectā, cepit meditārī artem: profitetur se medicum: moratur equum ambage verborum. Hic opponit dolum dolo; fingit, se nuper supjugisse pedem in spinoso loco; orat, ut medicus inspiciens educat sentem. Leo purēt. At equus, quantā vi potuit, impingit calcem leōni, & continuō conjicit se in pedēs. Leo vix tandem rediens ad se,

THE LION comes to eat the horse; but wanting strength through old age, he began to think of an art: he professes himself a physician: he delays the horse with a circuit of words. He opposes deceit to deceit: he feigns, that he lately had pricked his foot in a thorny place; he prays, that the physician looking into it would draw out the thorn. The lion obeys. But the horse, with as great force as he could, strikes his heel upon the lion, and immediately betakes himself to his feet. The lion scarcely at length returning to himself,

nam fuerat prope for he had been almost
 exanimatus ictu, inquit, dead with the blow, says,
 fero pretium ob stultitiam, I receive a reward for my folly,
 & is merito effugit; and he deservedly has run away;
 nam ultus est dolum for he has revenged my deceit
 dolo. with deceit.

MOR.

Simulatio est digna odio,
 & capienda simulatione.
 Apertus hostis non est timendus; sed is, qui simulat
 benevolentiam, cum sit hostis, quidem est timendus, &
 est dignissimus odio.

MOR.

Dissimulation is worthy of hatred,
 and to be caught with dissimulation.
 An open enemy is not to be feared;
 but he, who pretends
 benevolence, when he is an enemy,
 indeed is to be feared, and
 is very worthy of hatred.

F A B L E XXV.

De AVIBUS & Quadrupedibus.

Of the BIRDS and the four-footed Beasts.

ERAT pugna avibus cum quadrupedibus. erat utrinque spes, utrinque metus, utrinque periculum: autem vespertilio relinquens socios, deficit ad hostes. Aves vincunt, aquila duce & auspice; verò damnant transfugam vespertilionem, uti nunquam redeat ad aves, uti nunquam volet lucē. Hæc est causa vespertilioni, ut non volēt, nisi noctu.

THERE was a battle to the birds with the four-footed beasts. there was on both sides hope, on both sides fear, on both sides danger: but the bat leaving his companions, revolts to the enemies. The birds conquer, the eagle being leader and director; but they condemn the runaway bat, so that he never can return to the birds, that he never can fly in the light. This is the reason for the bat, that he cannot fly, except in the night.

MOR.

Qui renūit esse particeps adversitatis & periculi

MOR.

He that refuses to be partaker of adversity and danger

cum sociis, erit with his companions, shall be
 experts prosperitatis, destitute of their prosperity,
 & salutis. and safety.

F A B L E XXVI.

De SYLVA & RUS-
TICO.

Of the Wood and the Coun-
TRYMAN.

TEMPÖRE quo erat
 sermo etiam arbö-
 ribus. rusticus venit
 in sylvam, rogät, ut
 liceat tollere capü-
 lum ad suam secürim. Sylva
 annuit. Rusticus,
 secüri aptatä, cepit suc-
 cidere arböres. Tum, &
 quidem serö, sylvam
 penituit suæ facilitatis,
 doluit seipsam esse
 causam sui exitii.

AT a time in which there was
 speech even to
 trees, a countryman came
 into the wood, asks, that
 it may be lawful to take a han-
 dle for his ax. The wood
 consents. The countryman,
 the ax being fitted, began to
 cut down the trees. Then, and
 indeed too late, the wood
 repented of her easiness,
 she was grieved that herself should
 be the cause of her own destruction.

MOR.

Vilē, de quo mereäris
 bñe: fuere multi, qui
 abüs sunt bñeficiö accepto
 in perniciem autöris.

MOR.

See, of whom you may deserve
 well; there have been many, who
 have abused a kindness received
 to the destruction of the author.

F A B L E XXVII.

De LUPO & VULPE.

Of the WOLF and the Fox.

LUPUS, cum esset
 satis prædæ, degēbat in
 otio. Vulpecula accēdit,
 & sciscitatur causam otii.
 lupo sensit, insidias
 fieri, simulat mor-

THE wolf, when there was
 enough of prey, lived in
 idleness. The fox comes to him,
 enquires the cause of his idleness.
 The wolf perceived, that a snare
 was laid, pretends a dis-

bum esse causam, orat
vulpēculam ire precatum
Deōs. Illa dolens, dolum
non succedere, adit pastorem,
monet, latēbras
lupi patere, & ho-
stem secūrum posse opprimi
inopinātō. Pastor adoritur
lupum, inactat. Vul-
pes potitur antro & prædā;
sed gaudium sui scelēris
fuit brève illi; nam paulō
post idem pastor caput
et ipsam.

ease to be the cause, entreats
the fox to go to pray to the
Gods. She grieving, that the trick
did not succeed, goes to the shepherd,
informs him, that the den
of the wolf lay open, and the ene-
my being secure could be destroyed
unawares. The shepherd rises
upon the wolf, slays him. The
fox obtains the den and the prey;
but the joy of her villainy
was short to her; for a little
after the same shepherd takes
also herself.

MOR.

Invīdiā est fæda res, &
interdum perniciosā quōque
auctori ipsi.

MOR.

Envy is a filthy thing, and
sometimes pernicious also
to the author himself.

F A B L E XXVIII.

De VIPERA & LIMA.

Of the VIPER and the FILE.

VIPERA offendens limam
in fabricā, caput
rōdere: lima subrīsīt, in-
quiens, ineptā, quid agis?
Tu contriveris tuos
dentes antequam attēras
me, quæ solēo præmordere
duritiem æris.

A VIPER finding a file
in a smith's shop, began
to gnaw it: the file smiled, say-
ing, fool, what art thou doing?
Thou wilt have worn out thy
teeth, before thou wearest out
me, who use to gnaw off
the hardness of brass.

MOR.

Vidē etiam atq; etiam
quicum habēas rem;
si acūas dentes
in fortīrem, non nocū-
eris illi, sed tibi.

MOR.

See again and again
with whom you have dealing;
if you whet your teeth
against a stronger man, you will
not hurt him, but yourself.

F A B L E XXIX.

De CERVO.

Cervus, conspīcātus se in perspicūo fonte, probat procēra & ramōsa cornūa, sed damnat exilitātem tibiārum: fortē, dum contemplātur, dum iudicat, venātor intervēnit: cērvus fūgit. Canes insecantur fugientem; sed cūm intravisset densam sylvam, cornūa erānt implicita ramis. Tum demum laudābat tibiās, & damnābat cornua, quæ fecēre, ut esset praeda canibus.

Mor.

Petimus fugiēda, fugimus petēda; quæ officiunt placent, quæ conferunt displicent, cupimus beatitudinem, priusquam intelligāmus, ubi sit; quærimus excellentiam opum, & celsitudinem honorum; opināmur beatitudinem sitam in his, in quibus est tam multum laboris, & doloris.

Of the STAG.

A Stag, having seen himself in a clear fountain, approves his lofty and branched horns, but condemns the smallness of his legs: by chance, whilst he looks, whilst he judges, the huntsman passes by: the stag flies away. The dogs pursue him flying; but when he had entered a thick wood, his horns were entangled in the boughs. Then at last he praised his legs, and condemned his horns, which caused, that he was a prey to the dogs.

Mor.

We desire things to be shunned, we shun things to be desired; those which hurt please us, those which profit displease us, we desire happiness, before we understand, where it is; we seek after excellency of riches, and loftiness of honours; we think that happiness is placed in these things, in which there is so much labour, and pain.

F A B L E XXX.

De LUPIS & AGNIS.

Aliquando fuit fœdus inter lupos & agnos, quibus est

Of the WOLVES and the LAMBS.

Formerly there was a league between the wolves and the lambs, to which there is

discordia naturā. Obsi-
dibus dātis utrinque,
lūpi dēdere suos catūlos,
oves cohortem canum.
Ovibus quiētis & pascen-
tibus, lupūli desīde-
riō matrum ēdunt
ululātus: tum lūpi
irruētes clamitant,
fidem, fœdusque
solūtum, laniantque oves
destitūtas præsīdio canum.

discord by nature. Hosta-
ges being given on both sides,
the wolves gave their whelps,
the sheep their troop of dogs.
The sheep being quiet and feed-
ing, the little wolves through de-
sire of their dams send forth
howlings: then the wolves
rushing on them cry out,
that the promise, and league
was broken, and butcher the sheep
destitute of their guard of dogs.

MOR.

Est inscitia, si, in fœdere,
trādas tua præsīdia
hōsti; nam qui fuit
hostis, forsān nondum
desīvit esse hostis; & for-
tassis cēperit causam, cur
adōriātur te nudātum tuo
præsīdio.

MOR.

It is folly, if, in a league,
you deliver your guards
to an enemy; for he who has been
an enemy, perhaps not yet
has ceased to be an enemy; and per-
haps will take occasion, why
he may rise upon you stript of your
guard.

F A B L E XXXI.

*De Membris & Ventre.**Of the Members and the Belly.*

OLim pēdēs & mănūs
 incusābant ventrem,
 quōd lucra ipsorum
 vorarentur ab eo otioso.
 Jubent, aut labōret,
 aut ne pūtet āli. Ille
 supplicat semelatq; itērum;
 tamen mănūs nēgānt alī-
 mentum; ventre exhausto
 inēdiā, ubi omnes artus
 cēperē deficēre; tum tandem,
 mănūs vōluērunt esse offici-
 oſæ, verūm id sērō; nam

Formerly the feet and hands
 accused the belly,
 that the gains of them
 were devoured by him being idle.
 They command, either let him labour,
 or not think to be maintained. He
 humbly begs once and again;
 yet the hands deny suste-
 nance; the belly being exhausted
 with want, when all the limbs
 began to fail; then at last,
 the hands were willing to be offi-
 cious, but it was too late; for

*venter debilis desuetudine
rēnūit cibum. Ita cuncti
artus, dum invident ven-
tri, perēunt cum perēunte
ventre.*

*the belly weak by disuse
refused meat. Thus all
the limbs, whilst they envy the bel-
ly, perish with the perishing
belly.*

MOR.

*Societas membrorum
non differt a humanā socie-
tate. Membrum eget mem-
bro, amicus amico; quare
utāmur mutuis officiis,
mutuis opēribus; nam neq;
divitiæ, neque dignitates
tuentur hominem satis.
Unicum & summum præ-
sidium est amicitia
complurium.*

MOR.

*The society of the members
does not differ from human socie-
ty. A member needs a mem-
ber, a friend a friend; wherefore
let us use mutual kindnesses,
mutual works; for neither
riches, nor dignities
defend a man sufficiently.
The only and chief safe-
guard is the friendship
of many.*

F A B L E XXXII.

De SIMIA & VULPECULA.

S*imia orat vulpēcūlam,
ut dāret partem
caudæ sibi ad tēgēdas
nates; nam esse onē-
ri illi, quod foret
usq; & honōri illi.
Illa respondet, esse nihil
nīmīs, & se malle
humum verri
suā caudā, quā nā-
tes simiæ tēgi.*

Of the APE and the Fox.

T*HE ape entreats the fox,
that she would give part
of her tail to her to cover
her buttocks; for that was a bur-
den to her, which would be
an use and honour to her.
She answers, that it was nothing
too much, and that she would rather
that the ground would be brushed
with her tail, than that the but-
tocks of the ape would be covered.*

MOR.

*Sunt, qui egēt; sunt,
quibus superēst; tamen
id est mōris nulli dīvī-
tum, ut bēet egēnos
superflūā re.*

MOR.

*There are, who want; there are,
to whom there is too much; yet
that is the custom to none of the
rich, to bless the needy
with the superfluous store.*

F A B L E XXXIII.

*De Vulpēcūla & Mustēla.**Of the Fox and the Weasel.*

Vulpēcūla *tenūis longā inediā fortē refisit per angustam rimam in cameram frumenti, in quā cūm fuit probē pasta, deinde venter distentus impēdit tentantem ēgređi rursus. Mustēla procul contemplāta luctantem, tandem mōnet, si cūpiat exīre, redēat ad cavum macra, quo intrāvērāt macra.*

THE fox *slender by long want by chance crept through a narrow chink into a heap of corn, in which when she was well fed, then her belly being stuffed hinders her trying to go out again. A weasel afar off having seen her struggling, at length advises, if she would desire to go out, to return to the hole lean, at which she had entered lean.*

MOR.

Vidēas complūres lētos atque alācres in mediocritātē, vacūos cūris, expertes molestiis animi. Sin illi fuērint facti divites, vidēbiseosincēdēremēstos; nunquam porrigēre frontem, plēnos cūris, obrūtōs molestiis animi.

MOR.

You may see very many merry and chearful in a middle state, void of cares, free from troubles of mind. But if they have been made rich, you will see them walking sad; never holding up their head, full of cares, overwhelmed with troubles of mind.

F A B L E XXXIV.

*De Equo & Cervo.**Of the Horse and the Stag.*

EQuus gerēbat bellum cum cervo; tandem pulsus ē pascuis implorābat humanam opem. Redit cum homīne, descendit in campum, victus antea, jam fit victor;

THE horse carried on a war with the stag; at length being driven out of the pastures he implored human help. He returns with a man, he descends into the field, conquered before, he now becomes conqueror;

sed tamen, hoste victo, & misso sub jugum, est necesse, ut victor ipse serviat homini. Fert equitem dorso, frangit ore,

but yet, the enemy being conquered, and brought under the yoke, it is necessary, that the victor himself should serve the man. He carries the rider on his back, the bridle in his mouth.

MOR.

Multi dimicant contra paupertatem, quā victā per industriam & fortunam, libertas victoris sæpe interit; quippe domini & victores paupertatis incipiunt servire divitiis; anguntur flagris avaritiæ, cohibentur frenis parsimonia; nec tenent modum quærendi, nec audent uti rebus partis, justo supplicio quidem avaritiæ.

MOR.

Many fight against poverty, which being overcome by industry and fortune, the liberty of the victor often perishes; for the lords and conquerors of poverty begin to serve riches; they are corrected with the whips of avarice, they are curbed with the bridles of parsimony; neither do they observe any bounds of getting, nor do they dare to use the things gotten, a just punishment indeed of their covetousness.

F A B L E XXXV.

De Duobus Adolescentibus.

Of Two Young Men.

DUO adolescentes simulant, sese empturos carnem apud coquum: coquō agēte alias res, alter arripit carnem ē canistro, dat socio, ut occultet sub veste. Coquus, ut vidit partem carnis subreptam sibi, cœpit insimulare utrumq; furti. Qui abstulērāt, pejerat per Jovem, se habere nihil;

TWO young men pretend, that they would buy flesh at a cook's: the cook doing other things, one snatches flesh out of a basket, gives it to his companion, that he may hide it under his garment. The cook, as soon as he saw that part of the flesh was stolen from him, began to accuse both of the theft. He that had taken it, swears by Jove, that he has nothing;

verò *is*, qui *hābūit*, pejerat
identidem, se *abstūlis-*
se nihil. Ad quos
cōquus inquit, *quidē* nunc
fur lātet, *sed is*, per
quem *juravistis*, inspexit,
is scit.

but *he*, who *had* it, swears
again and again, that he *had* taken
away nothing. To whom
the cook says, *indeed* now
the thief lies hid, but he, by
whom you have sworn, looked on;
he knows.

MOR.

Cūm *peccāvimus*, homines
non sciunt id statim; at
Dēus videt omnia, qui sēdet
super cēlos, & intuetur
abyssos.

MOR.

When we have sinned, men
do not know it immediately; but
God sees all things, who sitteth
upon the heavens, and looks into
the deep.

F A B L E XXXVI.

De CANE & LANIQ.

Of the DOG and the BUTCHER.

CUM *cānis* abstūlisset
carnem laniō in
macello, *continū* conje-
cit sese in pedes quantū
pōtuit. Lanius *perculsus*
jactūrā rei, primū
tācuit, deīndē *recipiens*
animum, sic acclamāvit
prōcul, O furācissime,
currē tūtus, licet tibi
currere impūnē; nam nunc
es tūtus, ob celēritatem,
autem posthac *observā-*
bēris cautiūs.

WHEN the dog had taken away
flesh from the butcher in
the shambles, immediately he be-
took himself to his heels as fast as
he could. The butcher struck
with the loss of the thing, at first
held his peace, afterwards taking
courage, thus he cried to him
afar off, O most thieving cur,
run safe, it is lawful for you
to run without fear; for now you
are safe, for your swiftness,
but hereafter you shall be obser-
ved more cautiously.

MOR.

Hæc fabula significat,
filerosque homines tum
dēmum fieri cautiōres,
cūm accēperint damnum.

MOR.

This fable signifies,
that most men then
at length become more cautious,
when they have received damage.

F A B L E XXXVII.

*De AGNO & LUPO.**Of the LAMB and the WOLF.*

LUpus occurrit agno
comitanti caprum,
rogitat, cur, matre relictâ,
potius sequatur olidum
 hircum, *suadetque*, ut redē-
 at ad ubera matris
 distenta lacte, *sperans*,
 fore ita, ut la-
 net abductum; verò ille
 inquit, O lūpe, mater
 commisit me hūic.
 Huic summa cūra servan-
 di est dāta; obsequar fa-
 renti potius, quàm tibi, qui
 postulās seducere me istis
 dictis, & mox discer-
 pere subductum.

MOR.

Nōli habere fidem
 omnibus; nam multi, dum
 videntur velle frōdesse
 aliis, intērim consūlunt
 sibi.

THE wolf meets the lamb
 accompanying the goat,
 he asks, why, his mother being left,
 he rather would follow a stinking
 goat, and advises him, to re-
 turn to the dugs of his mother
 stretched with milk, hoping,
 that it would be so, that he may
 butcher him drawn away; but he
 says, O wolf, my mother
 hath committed me to him.
 To him the chief care of keepi-
 ing me is given; I will obey my mo-
 ther rather, than you, who
 desire to seduce me with those
 words, and afterwards to tear
 me in pieces stolen away.

MOR.

Be not willing to place dependance
 in all men; for many, whilst
 they seem to be willing to profit
 others, in the mean time look
 to themselves.

F A B L E XXXVIII.

*De Agricōlā & Filiis.**Of the Husbandman and his Sons.*

AGrīcōla habēbat com-
 plūres filios, iique
 fuere discōrdes inter
 se; quos pāter
 elaborans trāhēre ad mu-
 tūm amōrem, fascicūlo

AHusbandman had ma-
 ny sons, and they
 were disagreeing among
 themselves; whom the father
 labouring to draw to mu-
 tual love, a small faggot

apposito, jubet singulos effringere circumdatum brevi funiculo: Imbecilla ætacula conatur frustrâ; pater solvit, redditque singulis virgulam, quam cum pro suis viribus quisque facile frangeret; inquit, O filioli, sic nemo poterit vincere vos concordēs; sed si volueritis savire mutuis vulneribus, atque agitare intestinum bellum, eritis tandem prædæ hostibus.

being placed near, bids each to break it bound about with a short cord: their weak youth attempts it in vain; the father looses it, and gives to each a small rod, which when according to his strength every one easily could break; he says, O children, thus nobody will be able to conquer you agreeing; but if ye will be inclined to rage with mutual wounds, and to carry on intestine war, ye will be at length a prey to your enemies.

MOR.

Hæc fabula docet, parvas res crescere concordia, magnas dilabi discordia.

MOR.

This fable teaches, that small things increase by concord, that great fall away by discord.

F A B L E XXXIX.

De CARBONARIO & FULLONE.

Of the COLLIER and the FULLER.

CARBONARIUS invitabat fullonem, ut habitaret secum in eadem domo. Fullo inquit, mi homo, istud non est mihi, vel cordi, vel utile; nam vereor magnopere, ne quæ eluam, tu reasdas tam atra, quam carbo est.

THE collier invited the fuller, to dwell with him in the same house. The fuller says, my man, that is not for me, or to my mind, or profitable; for I fear greatly, lest the things which I wash clean, you would make as black, as a coal is.

MOR.

Monemur hoc apologò, ambulare cum

MOR.

We are admonished by this fable to walk with

*inculpātis ; monēmur the blameless ; we are admonished
dēvītāre consortium scēlē- to avoid the company of wick-
rāiōrum hōmīnū, velut ed men, as
certam pestem ; nam quis- a certain plague ; for every
que evādit talis, quales ī one becomes such, as they
sunt, quibuscum versātur. are, with whom he converses.*

F A B L E XL.

*De AUCEPE &
PALUMBE.*

*Of the FOWLER and the
RING-DOVE.*

AUceps videt palumbem procul nidulantem in altissimā arbore ; adpropinquat ; denique molitur insidias ; fortē prēmīt anguem calcibus ; hic mordet. Ille exanimatus improviso malo, inquit, miserum me ! dum insidiator alteri, ipse dispereo.

THE fowler sees the ring-dove afar off making her nest in a very high tree ; he hastens to her ; finally he contrives a snare ; by chance he presses a snake with his heels ; this bites him. He terrified at the sudden evil, says, wretched me ! whilst I lie in wait for another, I myself perish.

MOR.

Hæc fabula significat, eos nonnunquam circumveniri suis artibus, qui meditantur mala.

MOR.

This fable signifies, that those sometimes are deceived by their own arts, who meditate evil things.

F A B L E XLI.

*De AGRICOLA &
CANIBUS.*

*Of the HUSBANDMAN and
the DOGS.*

Agricola, cum hyemasset in ruri multos dies, cepit tandem laborare penuriam

THE husbandman, when he had wintered in the country many days, began at length to labour with the want

necessariarum rerum, interfecit oves, deinde & capellas, postremo quoque mactat boves, ut habeat, quo sustentet corpusculum fene exhaustum inedia. Canes videntes id constituunt querere salutem fuga; etenim sese non victuros diutius, quando herus spernit non bohus quidem, quorum opera utebatur in faciundo rustico opere.

MOR.

Si vis esse salvus, decede ab eo cito, quem vides redactum ad eas angustias; ut consumat instrumenta necessaria suis operibus, quod suppleatur presenti inedia.

of necessary things, he killed his sheep, afterwards also his goats, lastly also he slays his oxen, that he may have, whereby he can sustain his body almost exhausted with want. The dogs seeing that resolve to seek safety by flight; for that they would not live longer, when their master spared not his oxen indeed, whose labour he employed in doing his country work.

MOR.

If you are willing to be safe, withdraw from that man soon, whom you see reduced to such straits; that he is destroying the instruments necessary for his works, whereby provision may be made for his present want.

F A B L E XLII.

De VULPE & LEONE. Of the Fox and the Lion.

VULPECULA, que non solēbat vidēre immānitatem leōnis, contemplāta id animal sēmel atque iterum, trēpidābat, & fugitābat. Cū jam tertio leo obtūlisset sese obviam; vulpēs non, metuit quicquam, sed confidenter adit, & salutat illum.

THE fox, who was not used to see the fierceness of the lion, having viewed that beast once and again, trembled, and fled. When now a third time the lion had thrown himself in his way; the fox feared not any thing, but confidently goes to him, and salutes him.

MOR.

Consuetudo facit nos
omnes audaciōres, vel
apud eos, quos vix antea
ausi fuimus aspicere.

MOR.

Custom makes us
all more bold, even
among those, whom scarcely before
we dared to look on.

F A B L E XLIII.

De Vulpe & Aquilā.

Of the Fox and the Eagle.

PROLES vulpeculā
excurrēbat foras;
comprehensa ab aquilā im-
plorat fidem mātis. Illa
accurrit, rogat aquilam, ut
dimittat captivam
prolem. Aquila nacta
prædam subvōlat ad pullos.
Vulpes, facere cor-
reptā, quāsi esset
absumptura munitiones
incendio, cum jam
ascendisset arborem,
inquit, nunc tuere te,
tuosque, si potēs. Aquilā
trepidans, dum metuit
incendium, inquit, parcē mihi
reddam quicquid habeo
tuum.

MOR.

Intellige per aquilam,
potētes, atque audaces; per
vulpem, pauperē, quos
divites sæpē nūmērō oppri-
munt per vim. Verūm læsi
in erdum probē ulciscuntur
injuriam acceptam.

THE young of the fox
ran out abroad;
caught by the eagle she im-
plores the protection of her dam. She
runs to her, asks the eagle, that
she would dismiss her captive
young. The eagle having got
the prey flies away to her young.
The fox, a fire-brand being
snatched up, as if she was
going to destroy her fortress
with fire, when now
she had climbed the tree,
says, now defend yourself,
and yours if you can. The ea-
gle trembling, whilst she dreads
the fire, says, spare me,
I will restore whatsoever I have
belonging to you.

MOR.

Understand by the eagle,
the powerful and bold; by
the fox, the poor, whom
the rich oftentimes op-
press by force. But the injured
sometimes soundly revenge
the injury received.

F A B L E XLIV.

*De Agricolâ &
Cicônîâ.*

*Of the Husbandman and
the Stork.*

GRUIBUS *ansëribusque*
depascentibus sãta,
rusticus *pratendit*
laquëum. *Grues* capiuntur,
ansëres capiuntur, &
cicônîa capiuntur. *Illa suspi-*
llicat, clamitans, *sese* innö-
centem, & esse nec gruem,
nec ansërem, sed optimam
omnium avium quisiſſe quæ
semper consueverit inseruire
parenti sedulò, & alere
eum confectum sênio.
Agricolâ inquit, *probë*
scio omnia hæc; *verùm*
postquam cëpsimus te cum
nöcentibus, moriëris quöque
cum eis.

THE cranes and the geese
feeding on the corn,
the countryman sets
a trap. The cranes are taken,
the geese are taken, and
the stork is taken. She en-
treats him, crying, that she was in-
nocent, and was neither a crane,
nor a goose, but the best
of all birds, as being one who
always used to serve her
Father diligently and to nourish
him worn out with old age.
The husbandman says, well
do I know all these things; but
since we have taken you with
the offending, you shall die also
with them.

MOR.

Qui committit crïmen,
& is, qui adjungit se
söcium scëlërätis,
plectuntur *fiari*
pœnâ.

MOR.

He that commits a crime,
and he, who joins himself
a companion to the wicked,
are punished with equal
punishment.

F A B L E XLV.

*De OPILIONE &
AGRICOLIS.*

*Of the SHEPHERD and
the COUNTRYMEN.*

PUER *pascëbat* oves
ëditöre pratülo, atque
clamitans *terque*, quaterque

A Boy was feeding sheep
upon a higher ground, and
bawling both three and four times

D

per jöcum, lüþum adesse, exciēbat agricolas undēque: Illi illūsi sæpius, dum non subveniunt implōranti auxilium, oves fiunt præda lüþo.

in jest, that the wolf was there, he raised the countrymen from all parts. They deluded too often, whilst they do not come to him imploring relief, the sheep become a prey to the wolf.

MOR.

Si quispiam consuēverit mentiri, fidēs non habēbitur facillē ei, cūm occēssērit narrare vērū.

MOR.

If any one has been used to tell lies, trust will not be put easily in him, when he shall have begun to tell the truth.

F A B L E XLVI.

De Aquilā & Corvo.

Of the Eagle and the Crow.

AQUILA dēvolat æditissimā rūpē, in tergum agni. Corvus vidēns id gestit, veltisimā, imitāri aquilam, dimittit se in vellus arietis; dimissus impēditur; impēditus comprēhenditur; comprēhensus prōjicitur puēris.

THE EAGLE flies down from a very high rock, on the back of a lamb. The crow seeing that rejoices, even as an ape, to imitate the eagle, he drops himself upon the fleece of a ram; dropt down he is entangled; being entangled he is seized; being seized he is thrown to the boys.

MOR.

Quisque æstimet se suā, non virtute aliōrū. Tentēs id, quod possis facere.

MOR.

Let every one value himself according to his own, not the virtue of others. Attempt that, which you may be able to do.

F A B L E XLVII.

*De invidio CANE &
BOVE.*

*Of the envious Dog and
the Ox.*

CANIS *dēcumbēbat*
præsēpi plēno feni:
bos vēnit, ut comēdat;
ille surrīgens sese prōhibet:
bos inquit, Dii perdant
te cum isthāc tuā invidiā,
qui nec vescēris fano,
nec sinīs me vesci.

THE DOG *lay down*
in a rack full of hay:
the ox comes to eat;
he raising himself hinders him;
the ox says, may the Gods destroy
you with that your envy,
who neither eat the hay,
nor suffer me to eat it.

MOR.

Pleriq̃ue sunt ēōingēnō,
ut invidēant eā
aliis, quæ sunt nulli usui
sibi.

MOR.

Many are of such a temper,
that they envy those things
to others, which bring no profit
to themselves.

F A B L E XLVIII.

De Corniculā & Ove.

Of the Jackdaw and the Sheep.

CORNICULĀ *strēpitat*
in dorso oviculæ:
ovis inquit, si obstrēpērēs
sic cāni, ferres
infortūnium. At corniculā
inquit, scio quibus insultem,
molestā placidis, amica
sævis.

THE jackdaw *makes a noise*
on the back of a sheep:
the sheep says, if you made a noise
thus to a dog, you would suffer
the damage. But the jackdaw
says, I know those whom I may insult,
offensive to the mild, friendly
to the cruel.

MOR.

Māli insultant innōcenti
& mīti; sed nēmo irritat
ferōces & malignos.

MOR.

The wicked insult the innocent
and mild; but no one irritates
the fierce and mischievous.

F A B L E XLIX.

*De Pavōne &
Lusciniā.*

*Of the Peacock and
the Nightingale.*

PAVO *queritur* apud *Junonem* conjugem, & sororem *Jovis*, lusciniā *cantillare* suaviter, se *irrideri* ab omnibus ob *raucam* *ravim*. Cui *Juno* inquit, *lusciniā* longē *superat* in cantu, tu *plumis*; *quisque* habet *suam* *dōtem* à *Diis*. *Decet* *unumquemq;* *esse* *contentum* *suā* *sortē*.

MOR.

Sumāmus *eā*, quæ *Deus* largitur, *grato* animo, *neque* *quæramus* *majora*.

THE peacock complains to *Juno* the wife, and sister of *Jupiter*, that the nightingale *sung* sweetly, that he was laughed at by all for his hoarse squalling. To whom *Juno* says, the nightingale by far *excels* in singing, you in feathers; every one has his own gift from the Gods. It becomes every one to be content with his own lot.

MOR.

Let us take those things, which God bestows, with a grateful mind, neither let us seek greater.

F A B L E L.

*De seniculā MUSTELA &
MURIBUS.*

*Of the old WEASEL and
the MICE.*

MUSTELA, *cārēns* *vīribus* *præ* *senio* *non* *valēbat* *insequi* *mūres* *jam* *ita*, ut *solēbat*; *cœpit* *meditari* *dolum*; *abscondit* *se* *in* *colliculo* *farinæ*, sic *sperans* *fore*, ut *venētur* *citra* *laborem*. *Mūres* *accurrunt*, & dum *cupiunt* *esitare* *farinam*, *omnes* *devorantur* *ad* *unum* *à* *mustelā*.

THE WEASEL, *wanting* *strength* *through* *old* *age*, *was* *not* *able* *to* *pursue* *the* *mice* *now* *so*, as *she* *used*; she began to meditate a trick; she hides herself in a heap of meal, thus hoping that it would be, that she may hunt without labour. The mice run to it, and whilst they desire to eat the meal, they all are devoured to one by the weasel.

MOR.

Ubi quisquam fuerit destitutus viribus, est opus ingenio. Lysander Lacedæmonius solēbat dicere subinde, quò leonina pellis non perveniret, vulpīnam esse assumendam.

MOR.

When any one has been bereft of strength, there is need of art. Lysander the Lacedæmonian used to say often, where the lion's skin could not reach, that the fox's was to be taken.

FABLE LI.

De LEONE & RANA.

Of the LION and the FROG.

LEO, cùm audiret ranam loquacem magni, putans esse aliquod magnum animal, vertit se retro, et stans parum, videt ranam excuntem è stagno; quam, statim indignabundus, conculcavit pedibus, inquit, non movēbis amplius ullum animal clamore, ut perspiciat te.

THE lion, when he heard the frog croaking loud thinking that it was some great beast, turned himself back and standing a little, he sees the frog going out of the pool; which, instantly enraged, he trod under with his feet, saying, thou shalt not affect any more any animal with thy noise that he may look at thee.

MOR.

Fabula significat, quòd apud verbosus nihil reperitur præter linguam.

MOR.

The fable signifies, that among noisy men nothing is found but a tongue.

FABLE LII.

De FORMICA & COLUMBA.

Of the PISMIRE and the DOVE.

FORMICA sitiens venit ad fontem, ut biberet; fortè incidit

THE pismire thirsting came to a fountain, that she might drink; by chance she fell

in putēum. Columba, into a well. The dove,
supersidens arborem im-
minentem fonti, cum
conspiceret formicam obrūt
aquis, frangit
ramulum ex arbore, a
quem dejicit sine mora,
in fontem. Formica,
conscendens hunc, servatur.
Auceps venit, ut capiat
columbam; formica perci-
piens id, mordet unum
ex pedibus aucupis;
columba avolat. the dove
flies away.

MOR.

Fabula significat, cum
bruta sunt grata in benefi-
cos, eo magis debent
ii esse, qui sunt parti-
cipes rationis.

MOR.

The fable signifies, when
brutes are grateful to benefac-
tors, the more ought
they to be, who are parta-
kers of reason.

F A B L E LIII.

De Pavōne & Picā. Of the Peacock and the Magpie.

GENS avium, cum
vagarētur libere, optā-
bat regem dari sibi.
Pavo putabat se
imprimis dignum, qui
eligēretur, quia esset
formosissimus. Hoc accep-
to in regem, pica inquit,
O rex, si, te imperante,
aquila ceperit insequi
nos perstrenuē, ut solet,
quo modo abig-
es illam? quo facto
servabis nos?

THE nation of birds, when
it wandered freely, wished
that a king would be given to them.
The peacock thought himself
principally worthy, to
be chosen, because he was
the most beautiful. He being ad-
mitted for king, the magpie says,
O king, if, you governing,
the eagle would begin to pursue
us vigourously as she uses,
by what method will you drive a-
way her? by what means
will you preserve us?

MOR.

*In princīpe formā non est
tām spectanda, quā
fortitudo corpōris & pru-
dentia.*

MOR.

*In a prince beauty is not
so much to be regarded, as
strength of body, and pru-
dence.*

F A B L E LIV.

*De ÆGROTO &
MEDICO.*

*Of the SICK MAN and
the PHYSICIAN.*

MEDICUS curābat æ-
grōtum; tandem ille
moritur; tum medicus inquit
ad cognātos, hic peribāt
intemperantiā.

A Physician was attending a sick
man; at length he
dies; then the physician said
to the relations, this man died
by intemperance.

MOR.

*Nisi quis reliquerit
bibacitatem & libidinem
matūrē, aut nunquam
perveniet ad senectutem, aut
est habiturus perbreve
senectutem.*

MOR.

*Unless any one will relin-
quish drunkenness and lewdness
in time, either he never
will arrive at old age, or
he is to have a very short
old age.*

F A B L E LV.

De LEONE & aliis.

Of the LION and other beasts.

LEO, asinus, &
vulpēs eūnt venātum;
ampla venatio capitur;
capta est jussa partiri:
asino pōnentē singulis sin-
gulas partes, leo irrūgēbat,
rāpit asinum, ac lan-
at. Postea dat id
negotii vulpēcūlæ, quæ

THE lion, the ass, and
the fox go to hunt;
a large beast is taken;
taken is commanded to be divided:
the ass laying before each their sin-
gles shares, the lion roared against him
seizes the ass, and but-
chers him. Afterwards he gives that
business to the fox, who

astūtior cū longē more cunning, when, by far
ēptīmāpartētrōpōsītā, rēser- the best part being proposed, she had
vavisset vix mīnīmā reserved scarcely a very small one
leo rogāt, à quo sic the lion asks, by whom she was so
docta? taught? To whom she says,
calamitas the calamity of the ass taught
asīni docuit me.
me.

MOR.

Ille est felix, quem pericula
aliēna faciunt cautum.

MOR.

He is happy, whom the dangers
of others make cautious.

F A B L E LVI.

De Hædo & Lupo.

Of the Kid and the Wolf.

HÆDUS prospectans ē
fenestrā audēbat
laccessere lūpum fraterēun-
tem convitiis; cui
lūpus ait, scēlestē, tu
non convitiāris mihi; sed
locus. [convitiātur]

AKID looking out of
a window dared
to provoke a wolf passing
by with bad words; to which
the wolf says, wretch, you
do not revile me; but
the place.

MOR.

Tempūs & lōcūs semper
addunt aūdāciam hōmīni.

MOR.

Time and place always
add boldness to a man.

F A B L E LVII.

De Leōne & Caprā.

Of the Lion and the Goat.

LEO fortē conspicā-
tus caprā ambulā-
tem ēdītā rupe mōnet,
ut descendat in viridē
pratū; capra inquit, for-
tasse facerem, si abēs-
ses; qui non suades

THE LION by chance having
seen a goat walk-
ing on a high rock advises her
to come down into a green
meadow; the goat says, per-
haps I would do it, if you were
away; who do not persuade

mīhi istud, ut ego capīam ullam voluptātem inde; sed ut tu hābēas quod, famēlicus, vorēs. *me to that, that I may derive any pleasure from thence; but that you may have that which, being hungry, you may devour.*

MOR.

Ne hābēas fidem omnibus; nam quidam non consūlunt tibi, sed sibi.

MOR.

Do not place your trust in all; for some do not look to you, but to themselves.

F A B L E L V I I I.

De VULTURE aliisque AVIBUS.

Of the VULTURE and other BIRDS.

VULTUR *adsimulat, se celebrāre annūum natālem; invitat avicūlas ad cēnam; ferē omnes veniunt; accipit venientes magno plausū favōribusque: vultur la-niāt acceptas.*

THE vulture *feigns, that he would celebrate his annual birth-day; he invites the little birds to supper; almost all come; he receives them coming with great applause and kindness: the vulture butchers them after they were received.*

MOR.

Omnes non sunt amici, qui dicunt blandē, aut simulant se facere benig-nē.

MOR.

All are not friends, who speak fairly, or pretend that they act kindly.

F A B L E L I X.

De ANSERIBUS & GRUIBUS.

Of the GEESE and the CRANES.

ANSERES *pascēbantur simul cum gruibus eodē agro. Grūēs,*

THE geese *were feeding together with the cranes in the same field. The cranes*

conspicūta rusticos, *having spied* the countrymen,
levēs, āvolānt; *anserēs* being light, fly away; the geese
capīuntur, quī impediti are taken, who hindered
onēre corpōris, non solē- by the weight of their body, were
rānt subvolāre. not able to fly away.

MOR.

Urbē expugnātā ab ho-
stībūs, inops facile subdū-
cit se; at *dīvēs, captus,*
servit. In *bello dīvitiæ sunt*
māgis onēri quān usui.

MOR.

A city being besieged by ene-
 mies, the poor man easily with-
 draws himself; but the rich, taken,
 becomes a slave. In war riches are
 a greater burden, than advantage.

F A B L E LX.

De Anu & Ancillis.

Of the old Woman and her Maids.

QUædam anus habēbat
dōmī complūres
ancillas, quas quotidie
excitābat ad opus ad can-
tum galli, quem habēbat
dōmī, antequam lucescē-
ret. *Ancillæ, tandem*
commotæ *tædio*
quotidiāni negotii, obtrun-
cant gallum, spērantes jam,
illo necāto, sese dormitū-
ras usque admēridiē; sed
hæc spes *dēcēpit eas;* nam
hæra, ut rescīvit,
gallum interemptum, dein-
ceps jūbet eas surgere
intempestā nocte.

A Certain old woman had
 at her house many
 maids, whom daily
 she roused to work at the crow-
 ing of a cock, which she had
 at home, before it was
 light. The maids, at length
 alarmed at the wearisomness
 of their daily business, be-
 head the cock, hoping now,
 he being killed, that they would
 sleep even to mid-day; but
 this hope deceived them; for
 the mistress, as soon as she knew,
 that the cock was killed, there-
 after commands them to rise
 at mid-night.

MOR.

Non pauci, dum stūdent
 evitāre grāvius malum, inci-
 dunt in aliū diversum.

MOR.

Not a few, whilst they strive
 to avoid amore grievous evil, fall
 into another different.

F A B L E LXI.

*De ASINO & EQUO.**Of the Ass and the Horse.*

ASINUS putābat equum beātum, quod esset pinguis, & dēgēret in otio; verò dicēbat se infelīcem, quod esset macilentus, & strigōsus, & quotidie exerceretur ab immīti herō in ferendis onēribus. Haud multō post conclāmant ad arma; tum equus non re-pūlit frēnum ore, equitem dorso, nec tēlum corpore. Asīnus, hoc vīso, agēbat magnas gratiās Dīs, quod non fecissent se equum, sed asīnum.

MOR.

Sunt misēri, quos vulgus iudicat beātos; & non pauci sunt beāti, qui putānt se miserrīmos. Sutor crepidārius dīcit rēgem felīcem, non cōsīdērans in quantas res & solīcītūdīnes distrāhītur, dum intērim ipse cāntīllat cum optīmā paupertāte.

THE ass thought the horse happy, because he was fat and lived in idleness; but he called himself unhappy, because he was lean, and raw-boned, and daily was exercised by an unmerciful master in carrying burdens. Not long after they cry to arms; then the horse did not reel the bridle from his mouth, the rider from his back, nor the dart from his body. The ass, this being seen, gave great thanks to the Gods, that they had not made him a horse, but an ass,

MOR.

They are miserable, whom the rude multitude judges happy; and not a few are happy; who think themselves very miserable. The cobbler calls the king happy, not considering into how great concerns and troubles he is drawn, whilst in the meantime himself sings with excellent poverty.

F A B L E LXII.

De LEONE & TAURO.

Of the LION and the BULL.

TAURUS *fugiens* leō-
nem incidit in hircum;
is minitabatur cornu &
caperatā fronte : ad quem
taurus plenus irā inquit,
tua frons contracta in
rugas non terreat me ;
sed metuo immānem
leōnem, qui* nisi hereret
meo tergo, jam scires
esse non ita parvam rem
fugnare cum tauro.

THE bull flying from the li-
on lights upon the goat ;
he threatened with his horn and
winkled brow : to whom
the bull full of anger said,
thy brow contracted into
wrinkles does not affright me ;
but I fear a vast
lion, who unless he was sticking
to my back, now you should know
that it is not so small a thing
to fight with a bull.

MOR.

Calamitas non est addenda
calamitōsis. Est miser
sat, qui est semel miser.

MOR.

Calamity is not to be added
to the calamitous. He is miserable
enough, who is once miserable.

* A very remarkable *Latinism* not easily solved.

F A B L E LXIII.

De TESTUDINE &
AQUILA.Of the TORTOISE and
the EAGLE.

TÆDIUM *reptandi*
occupaverat testudinem
si quis tolleret eam in
cælum, pollicetur baccas
rubri mæris. Aquila
sustulit eam ; postulat præ-
mium ; & fodit eam non ha-
bentem unguibus. Ita,
testudo, quæ concupivit
videre astra, reliquit vitam
in astris.

WEARINESS of creeping
had seized the tortoise ;
if any one would raise her to
heaven, she promises the pearls
of the red sea. The eagle
raised her ; demands the re-
ward ; and pierces her not hav-
ing it with her talons. Thus,
the tortoise, that desired
to see the stars, left her life
in the stars.

MOR.

Sis contentus tuā sōrtē.
 Fuēre nonnulli, qui,
 si mansissent humīlēs,
 fuissent tūti; facti sublīmes,
 incidērunt in pericūla.

MOR.

Be contented with your lot.
 There have been some, who,
 if they had remained low,
 would have been safe; become high,
 they have fallen into dangers.

F A B L E LXIV.

De CANCRO & ejus
 MATRĒ.

Of the CRAB and his
 MOTHER.

MATER mōnet cancrum
 retrōgrādum, ut
 eat antrosum. Filius
 respondet, mater, i frā,
 sequār.

THE mother advises the crab
 going backwards, that
 he would go forwards. The son
 answers, mother, go you before,
 I will follow.

MOR.

Rēprehendēris nullum
 vitii, cujus ipse
 quēās rēprēhēndi.

MOR.

You should blame none
 of the vice, of which you yourself
 may be blamed.

F A B L E LXV.

De SOLE & AQUILONE.

Of the SUN and the NORTH-
 WIND.

SOL & aquilo
 certant, uter sit
 fortior. Est conventum
 ab illis experiri vīrēs in
 viatōrem; ut fērat pal-
 mam, qui excussērit
 mantīcam. Borēas aggrē-
 ditur viatōrem horribōno
 nimbo; at ille non desistit
 duplicāre amictum grādi-

THE sun and the north-wind
 strive, which of the two is
 the stronger. It was agreed
 by them to try their strength upon
 a traveller; that he may get the
 victory, who shall have shaken off
 his cloak. Boreas encoun-
 ters the traveller with an awful
 storm; but he does not desist
 to double his cloak in going

endo. Sol *exhērītur* suas
vīrēs, nimbōque *paulātīm*
evicto, ēmittit
radios. Viātor incipit
astuāre, sudāre, anhelāre :
tandem nequiescens progrēdi
residetsubfrondōsōnemōre.
Ita victōria contigit soli.

MOR.

Id sēpe obtinētur man-
suetūdīne, quod non pōtēst
extorqūeri vi.

on. The sun *tries* his
strength, and the storm by degrees
being overcome, emits
his rays. The traveller begins
to grow hot, to sweat, to pant :
at length not being able to go on
he sits down under a shady grove.
Thus the victory fell to the sun.

MOR.

That often is obtained by gen-
tleness, which cannot
be extorted by force.

F A B L E LXVI.

De ASINO.

Of the Ass.

ASINUS vēnit in sylvam,
offendit exuvias le-
onis, quibus indūsus
vēnit in pascūa, terrī-
tat & fūgat grēges
& armenta. Vēnit, qui
perdidērat, quērītat suum
asīnum. Asīnus, hero vīso,
accurrit, imō incur-
rit suo rugītu. At
herus, auricūlis prēhensis
quæ extūbant, inquit,
mi aselle, possis fallē-
re alios, ego nōvi te probē.

MOR.

Ne similes te esse, quod
non es ; ne doctum, cum
sis indoctus ; ne jactes
te divitem & nobilem, cum
sis pauper & ignobilis ;
etēnim, vero conferto,
rideberis.

THE ass comes into the wood,
finds the skin of a li-
on, with which being clad
he comes into the pastures, af-
frights and puts to flight the flocks
and herds. The master comes, who
had lost him, seeks his
ass. The ass, his master being seen,
runs to him, nay runs upon
him with his braying. But
the master, his ears being caught
which stood out, says,
my ass, you may be able to de-
ceive others I know you well.

MOR.

Do not feign that you are, what
you are not ; not learned, when
you are unlearned ; do not boast
yourself rich and noble, when
you are poor and ignoble ;
for, the truth being found,
you will be laughed at.

F A B L E LXVII.

De mordāci CANE.

Of the biting Dog.

DOminus alligavit nolam
cāni subinde mordenti
homīnes, ut quisq; cavēret
sibi. Cānis, rātus
id decus triōtū suæ
virtuti, despicit suos popū-
lāres. Aliquis jam gravis
etate & auctoritate accedit
ad hunc cānem, mōnēns
eum, ne erret; nam
inquit, ista nola est dāta
tibi in dedecus, non in
decus.

THE master tied a little bell
to his dog often biting
men, that every one might take heed
to himself. The dog, having thought
that an ornament bestowed on his
virtue, despises his neigh-
bours. One of them now grave
with age and authority comes
to this dog, advising
him, not to mistake; for,
says he, that little bell is given
you for a disgrace, not for
an ornament.

MOR.

Gloriosus interdum
ducit id laudi sibi,
quod est vituperio ipsi.

MOR.

The vain-glorious man sometimes
accounts that for a praise to himself,
which is a disgrace to him.

F A B L E LXVIII.

De CAMELO.

Of the CAMEL.

CAmēlus, despiciens se,
querēbatur, tauros ire
insignēs geminis cornibus;
se inermem esse objectum
ceteris animalibus; orat
Jovem donare cornua sibi:
Jupiter ridet stultitiæ
camēli. Postatu, dum pa-
vōrix supervolat tecta.

THE camel, despising himself,
complained, that the bulls walk
conspicuous for their two horns;
that himself unarmed was exposed
to the other animals; he entreats
Jupiter to give him horns:
yet that himself pierced the clouds
with his bold flight, whilst the pea-
cock scarcely flies over the houses.

MOR.

Quisque sit contentus
suā fortunā: etenim
multi secūti meliorem,
incurrere pejorem.

MOR.

Let every one be content
with his own fortune: for
many having followed a better,
have run into a worse.

F A B L E LXIX.

De duobus AMICIS &
URSO.

Of the two FRIENDS and
the BEAR.

DUO amici faciunt
iter; ursus occur-
rit in itinere; unus scandens
arborem evitat periculum;
alter, cum non esset
spēs fugæ, procidens,
simulat se mortuum. Ursus
accedit, & olfacit aures &
os. Homine continēte
spirītum & mōtum, ursus,
qui parcit mortuis, crēdens
eum esse mortuum, abibat.
Postea socio percontante
quidnam bestia dixisset illi
accumbenti in aurem, ait,
monuisse hoc, ne un-
quam facerem iter
cum amicis istius modi.

TWO friends are making
a journey; a bear meets
them on the road; one climbing
a tree shuns the danger;
the other, when there was not
hope of flight, falling down,
feigns himself dead. The bear
comes near, and smells his ears and
mouth. The man holding in
breath and motion, the bear,
which spares the dead, believing
that he was dead, went away.
Afterwards his companion asking
what the beast had said to him
lying down in his ear, he says,
that he had advised me this, that
I should not ever make a journey
with friends of that kind.

MOR.

Adversæ res & pericula
designant vērū amicum.

Ne similes te esse, qui
non es; ne doctum, cum
sis indoctus; ne jactes
te divitem & nobilem, cum
sis pauper & ignobilis;
etenim, vero conferto,
rideberis.

MOR.

Adversity and dangers
shew the true friend.

you are not;
you are unlearned; do
yourself rich and noble, when
you are poor and ignoble;
for, the truth being found,
you will be laughed at.

F A B L E LXX.

*De Rustico & Fortūnā.**Of the Countryman and Fortune.*

RUSTICUS, cum
arāret, offendēbat
thesaurum in sulcis. For-
tūna vidēns, nihil hōnōris
hābēri sibi, ita locūta est
secum: thesauro rēfēto,
stolidus non est gratus; at,
eo ipso thesauro amisso,
sollicitābit me primam
omnium vōtis &
clamōribus.

THE countryman, when
he was ploughing, found
treasure in the furrows. For-
tune seeing, that no honour
was paid to her, thus spake
with herself: the treasure being found,
the fool is not thankful; but,
that same treasure being lost,
he will solicit me the first
of all with vows and
clamours.

MOR.

Bēnēficio accepto, sīmus
grati mērenti bēnē de
nobis; etēnim ingrātītudo
est digna privāri etiam
bēnēficio, quod modō
acceperit.

MOR.

A kindness being received, let us be
grateful to him who deserves well of
us; for ingratitude
is worthy to be deprived even
of the kindness, which lately
it may have received.

F A B L E LXXI.

*De PAVONE & GRUE.**Of the Peacock and the Crane.*

PAVO & grus
cantant unā: pavo
jactat se, ostentat caudam:
grus fatētur pavōnem
esse formosissimis pennis;
tāmēn se penetrāre nubes
animōso vōlātū, dum pa-
vo vix supervolat tecta.

THE peacock and the crane
sing together: the peacock
boasts himself, shews his tail:
the crane owns that the peacock
is of the most beautiful feathers;
yet that himself pierced the clouds
with his bold flight, whilst the pea-
cock scarcely flies over the houses.

MOR.

Nemo contempsērit al-
terum : cuique est sua
dos ; cuique est sua
virtus : qui caret tuā
virtute, forsān habēat eam,
quā tu cārēās.

MOR.

Let no man despise an-
other : every one has his own
endowment ; every one has his own
virtue : he who wants your
virtue, perhaps may have that
which you may want.

F A B L E LXXII.

De QUERCU &
ARUNDINE.

Of the OAK and
the REED.

Q Uercus effracta va-
lidiōre nōto,
præcipitātur in flūmen, &
dum fluitat, fortè heret
suis rāmīs in arundīne ;
miratur, arundīnem stāre
incōlūmem in tanto turbīne.
Hæc respondet, se esse
tūtā suā flexibilitāte ;
se cēdere noto,
bōrēæ ; omni flātūi ;
nec esse mīrum, quòd
quercus exciderit, quæ
concūpīvit non cēdere, sed
resistere.

T HE oak being broken by a
very strong south-wind,
is thrown into a river, and,
whilst she floats, by chance sticks
by her branches upon a reed ;
she wonders, that the reed stands
safe in so great a whirlwind.
She answers, that she was
safe by her flexibility ;
that she yielded to the south-wind,
to the north-wind, to every blast ;
nor was it strange, that
the oak should fall, who
desired not to yield, but
resist.

MOR.

Nē resistas potentiōri,
sed vincas hunc cēdendo,
& ferendo.

MOR.

Do not resist the more powerful,
but conquer him by yielding,
and bearing.

F A B L E LXXIII.

De LEONE &
VENATORE.

Of the LION and
the HUNTER.

LEO litigat cum
venatōre; præfert suam
fortitudinem fortitudinē
hōminis. Post longa jura-
gia venātor dūcit leōnem
ad mausolēum, in quo leo
erat sculptus depōnens
cāput in grēmium vīri.
Fēra negat id esse sātis
indicii; nam ait, hōmīnēs
sculpere quod vellent;
quōd si leones fōrēt artī-
fices, vīrum jam īri
sculptum sub pēdibus
leōnis.

THE lion contends with
the hunter; he prefers his own
strength to the strength
of a man. After long dis-
putes the hunter leads the lion
to a tomb, on which a lion
was carved laying down
his head upon the lap of a man.
The beast denies that that is sufficient
proof; for he says, that men
carved what they pleased;
but if lions could be arti-
ficers, that the man now would be
carved under the feet
of the lion.

MOR.

Quisque, quoad pōtēst,
& dīcit, & facit id, quod
pūtat prōdesse suæ
causæ & parti.

MOR.

Every one, as much as he can,
both says, and does that, which
he thinks is profitable to his own
cause and party.

F A B L E LXXIV.

De PUERO & FURE.

Of the BOY and the THIEF.

PUER sēdebāt flens apud
putēum; fur rōgat
causam flendi; puer dīcit,
fune rupto, urnam
auri incīdisse in aquas.
Hōmo exiit se, insilit
in putēum, quærit. Vase
non invento, conscendit,

A Boy sat weeping at
a well; a thief asks
the cause of his weeping; the boy says,
the rope being broke, that an urn
of gold had fallen into the waters.
The man undresses himself, jumps
into the well, seeks it. The vessel
not being found, he comes up,

atque ibi nec invenit puē-
rum, nec suam tunicam :
quippe puer, tunicā sub-
lātā, fugerat.

and there neither finds the
boy, nor his coat :
for the boy, the coat being taken
away, had fled.

MOR.

Interdum falluntur,
qui solent fallere.

MOR.

Sometimes they are deceived,
who are accustomed to deceive.

F A B L E LXXV.

De RUSTICO &
JUVENCO.

Of the COUNTRYMAN and
the STEER.

RUSTICUS habebat
juvencum impatien-
tem omnis vinculi & jugi :
homo astutus resecat
cornua bestie ; nec
petebat cornibus ; tum
jungit non curru, sed
aratro, ne pulsaret
herum calcibus, ut
solebat. Ipse tenet stivam,
gaudens, effecisse
industriā, ut jam foret
tutus & a cornibus, & ab
ungulis. Sed quid evenit ?
Taurus subinde resistens
spargendo arenam offlet
os & caput rusti-
ci eā.

A COUNTRYMAN had
a steer impatient
of every chain and yoke :
the man a little cunning cuts off
the horns of the beast ; for
he struck with his horns ; then
he yokes him not to the cart, but
to the plough, that he might not strike
his master with his heels, as
he used. He holds the plough,
rejoicing, that he had effected
by industry, that now he would be
safe both from horns, and from
hoofs. But what happened ?
The bullock frequently resisting
by scattering the sand fills
the mouth and head of the coun-
tryman with it.

MOR.

Nonnulli sunt sic in-
tractabiles, ut nequeant
tractari ullā arte, aut
consiliō.

MOR.

Some are so in-
tractable, that they cannot
be managed by any art, or
counsel.

F A B L E LXXVI.

De SATYRO & VIATORE.

Of the SATYR and the TRAVELLER.

SAtyrus, qui olim erat habitus Deūs nemorum, miserātus viatorem obrūtum nīve, atq; enectum algōre, dūcit in suum antrum; fōvet igne. At, dum spirat in mānus, percontātur causam; qui respondens inquit, ut cālescant. Post-eā, cūm accumbērent, viātor sufflat in pultem, quod, interrogātus, cur faceret, inquit, ut frigescat. Tum continūo satyrus, ejiciens viatorem, inquit, nōlo, ut ille sit in meo antro, cui sit tam diversum os.

MOR.

Evitabilinguem hominem, qui est Proteus in sermōne.

ASatyr, who formerly was accounted a God of the woods, having pitied a traveller covered with snow, and almost dead with cold, leads him into his cave; keeps him warm with fire. But, whilst he breathes into his hands, he enquires the cause; who answering says, that they may be warm. Afterwards, when they sat down, the traveller blows into his pottage, which, being asked, why he did, he said, that it may be cold. Then immediately the satyr, casting out the traveller, says, I am not willing, that he should be in my cave, who has so different a mouth.

MOR.

Avoid a double-tongued man, who is a Proteus in his discourse.

F A B L E LXXVII.

De TAURO & MURE.

Of the BULL and the MOUSE.

MUS mōmordērat pēdem tauri, fugiens in suum antrum. Taurus vibrat cornūa, quærit hostem, videt nusquam. Mus irridet eum;

THE mouse had bit the foot of the bull, flying into his hole. The bull brandishes his horns, seeks his enemy, sees him nowhere. The mouse laughs at him;

inquit, *quia es robustus, ac vastus, idcirco non contempsēris quemvis; nunc enimius mus læsit te, & quidem grātis.*

MOR.

Nemo pendat hostem
fiocci.

says he, *because you are strong, and big, for that cause you should not despise any one; now a little mouse has hurt you, and indeed for nothing.*

MOR.

Let no man value his enemy
at a lock of wool.

F A B L E LXXVIII.

De RUSTICO &
HERCULE.

Of the COUNTRYMAN and
HERCULES.

CURRUS *rusti-*
ci hæret in profundo
luto. Mox supīnus
implōrat Deum Hercūlem;
vox intōnat è cælo,
ineptē, flagella tuos equos,
& ipse agnūtere rōtis,
atq; tum Hercūles vocātus
adērit. [tibi]

MOR.

Otiōsa vota prōsunt nil;
quæ sanē Deus non audit.
Ipse jūvā teipsum, tum
Deus jūvābit te.

THE waggon of a country-
man sticks in deep
mud. Afterwards lying on his back
he implores the God Hercules;
a voice thunders but of heaven,
fool, whip your horses,
and yourself lean to the wheels,
and then Hercules being called
will assist you.

MOR.

Lazy prayers avail nothing;
which indeed God does not hear.
Do you yourself help yourself, then
God will help you.

F A B L E LXXIX.

De Cicādā & Formicā.

Of the Grasshopper and the Pis-
mire.

CUM *cicāda cantet*
per æstātem, formīca
exercet suam messem trā-

WHEN *the grasshopper sings*
in the summer, the ant
exercises her harvest, draw-

*hens grana in antrum,
que repōnit in hyemem.
Brumā sævientē, famēlica
cicāda vēnit ad formīcam,
& mendīcat victum. Formīca
rēnūit, dictitans, sese labōrā-
visse, dum illa cantābat.*

*ing the grains into a hole,
which she lays up for winter.
The winter raging, the famished
grashopper comes to the ant,
and begs victuals. The ant
refuses, saying, that she had labour-
ed, whilst she was singing.*

MOR.

*Qui est segnis in juventū,
ēgēbit in senectā; & qui
non parcit, mox mendicābit.*

MOR.

*He who is slothful in youth,
shall want in old age; and he who
does not spare, by and by shall beg.*

F A B L E LXXX.

De CANE & LEONE.

Of the Dog and the Lion.

CANIS jōcans occurrit
lēōnī, quid tu ex-
haustus in ēdīā percurris
sylvas & dēvīa? spēctā
me pinguem, & nitidum,
atque consēquor hęc, non
labōre, sed otīo. Tum
leo inquit, tu quīdem
hābēs tuas epūlas, sed,
stolidē, hābēs etiam vincūla;
esto tu servus, qui pōtēs
servīre; ego quīdem sum
liber, nec vōlo servīre.

ADOG joki g meets
a lion, why do you ex-
hausted with want run through
the woods and by-places? see
me fat, and glittering,
and I obtain these things, not
by labour, but idleness. Then
the lion says, you indeed
have your dainties, but,
fool, you have also your chains;
be you a slave, who are able
to serve; I indeed, am
free, neither am I willing to serve.

MOR.

*Leo respondit pulchrē:
etēnīm libērtas est potior
omnibus rēbus.*

MOR.

*The lion answered beautifully:
for liberty is better
than all things.*

F A B L E LXXXI.

De PISCIBUS.

Of FISHES.

Fluviælis piscis est correptus per vim fluminis in mare, ubi efferebat suam nobilitatem, pendebat omnem marinum genus vili. Phoca non tulit hoc, sed ait, tunc indicium nobilitatis fore, si captus portetur ad forum cum phocæ; se iri emptum à nobilibus, autem illum à plebe.

MOR.

Multi sunt sic capti libidine gloriæ, ut ipsi jactent se. Sed laus sui oris non datur homini laudi, at excipitur cum risu auditorum.

A River fish was hurried down by the force of the river into the sea, where extolling his nobility, he valued all the sea race at a low rate. The seal did not bear this, but said, that then a proof of nobility would be, if taken he would be carried to market with the seal; that himself would be bought by nobles, but he by the common people.

MOR.

Many are so charmed with the desire of glory, that they boast themselves. But the praise of his own mouth is not attributed to a man for praise, but is treated with the laughter of the hearers.

F A B L E LXXXII.

[De Pardo & Vulpeculâ.

Of the Leopard and the Fox.

Pardus, cui est pictum tergum, ceteris feris, etiam leonibus despectis ab eo, intumescēbat. Vulpeculâ accēdit ad hunc, suadet non superbire, dicens quidem, illi esse speciosam pellem, verò sibi esse speciosam mentem.

THE leopard, who has a speckled back, the other beasts, even the lions being despised by him, was puffed up. The fox comes to him, advises him not to be proud, saying indeed, that he had a fine skin, but that himself had a fine mind.

MOR.

Est *discrīmen* & *ordo*
bonōrum : *bōnā*
corpōris *præstant* bōnīs
fortūnæ ; sed *bōnā* *anīmi*
sunt *præferēnda* *his*.

MOR.

There is a *difference* and *order*
of good things : the *goods*
of the body *excel* the goods of
fortune ; but the goods of the mind
are to be preferred to these.

F A B L E LXXXIII.

De VULPE & FELE.

Of the Fox and the CAT.

CUM *vulpēs* in *collō-*
quō, quod illi erat
cum *fēlē*, *jactāret*, sibi
esse *vāriās technas*, adeō
ut *hāberet* *vel* *peram*
refertam *dōlis* : *autem*
fēlis *respondit*, sibi esse
duntaxat *unīcam* *artem*, cui
fīderet, *si* *esset*
quid *discrīmīnis*. *Inter*
confabulandum, *repentē*
tumultus *canum* *accurren-*
tium *audītur* : *ibī* *fēlis*
subsilit *in* *altissimam*
arbōrem ; *intērim* *vulpēs*,
cincta *canibus*, *capitur*.

WHEN the fox in a dis-
course, which he had
with the cat, was boasting that he
had various *shifts*, so
that he had even a budget
full of tricks : but
the cat answered, that she had
only one art, to which
she could trust, if there was
any danger. In the time
of discoursing, suddenly
the noise of dogs run-
ning is heard : then the cat
leaps upon a very high
tree ; in the mean time the fox,
surrounded by the dogs, is taken.

MOR.

Fabula *innūit*, nonnun-
quam *unīcum* *consilium*,
modō *sit* *vērūm*, & *effīcax*,
esse *præstābīlius* *quā* *plūres*
dōlōs, & *frivōla* *consiliā*.

MOR.

The fable *intimates*, that some-
times *only* *one* *scheme*
provided it is right and powerful,
is *better* than *many*
tricks, and frivolous schemes.

F A B L E LXXXIV.

De REGE & SIMIIS.

Of the KING and the APES.

Quidam Ægyptius rex instituit aliquotsimias, ut perdiscerent actionem saltandi. Nam, ut nullum animal accedit propius ad figuram hominis, ita nec aliud imitatur humanos actus aut melius, aut libentius. Itaque protinus edoctæ artem saltandi, cepērunt saltare, indutæ purpureis vestimentis, ac personatæ; & spectaculum jam placēbat longō tempore in mirum modum; donec quispiam de spectatōribus facētus abjecit nūces in mediā, quas habēbat clanculum in loculis. Ibi statim simiæ, simul atque vidissent nūces, oblītæ choræ, cepērunt esse id, quod fuerant antea, ac repenti de saltatricibus redierunt in simias; et, personis & vestibus dilaceratis, pugnabant inter se pro nūcibus, non sine maximo risu spectatōrum.

MOR.

Hæc fabula admonet, ornamenta fortunæ non mutare ingenium hominis.

A Certain Egyptian king appointed some apes, that they should learn the action of dancing. For, as no animal comes nearer to the shape of a man, so neither does any other imitate human actions either better, or more willingly. Therefore soon being taught the art of dancing, they began to dance, cloathed in purple garments, and masked; and the sight now was pleasing a long time in a wonderful manner; till one of the spectators being witty threw nuts into the middle of them, which he had privately in his pockets. Then immediately the apes, as soon as they saw the nuts, having forgot the dance, began to be that, which they had been before, and suddenly from dancers returned into apes; and, their masks and clothes being torn off, they fought among themselves for the nuts, not without the very great laughter of the spectators.

MOR.

This fable informs us that the ornaments of fortune do not change the disposition of a man.

F A B L E LXXXV.

De ASINO & VIATORIBUS.

Of the Ass and the TRAVELLERS.

DUO quidam, cum fortē invenerint asinum in sylvā, cœperunt contendere inter se, ūter eōrum abduceret eum dōmum, uti suum; nam videbatur pariter objectus utrique à fortunā. Intērim, illis altercantibus invicem, asinus abduxit se, ac neuter solutus est eo.

TWO certain men, when by chance they found an ass in a wood began to contend between themselves which of them should lead him home, as his own; for he seemed equally offered to both by fortune. In the meantime, they wrangling with one another, the ass withdrew himself, and neither obtained him.

MOR.

Quidam excidunt à presentibus commodis, quibus nesciunt ūti ob inscitiam.

MOR.

Some fall from present advantages, which they know not how to use through ignorance.

F A B L E LXXXVI.

De CORVO & LUPIS.

Of the Crow and the Wolves.

CORVUS comitatur lupos per ardūa jūga montium; postulat partem prędę sibi, quia secutus esset, & non destituisset eos ullo tempore. Deinde est repulsus à lūpis, quia non min⁹ voraret exta luporum, si occiderentur, quàm exta ceterorum animalium.

THE crow accompanies the wolves through the high tops of the mountains; he demands a part of the prey for himself, because he had followed, and had not forsaken them at any time. Then he is repulsed by the wolves, because no less would he devour the entrails of the wolves, if they would be killed, than the entrails of other animals.

MOR.

Non quid agāmus est
semper inspiciendum; sed
quo animō simus, cum
agāmus.

MOR.

Not what we may do is
always to be looked into; but
of what mind we are, when
we are doing it.

F A B L E LXXXVII.

De MURE nato in
Cistā.

Of the MOUSE born in
a Chest.

MUS nātus in cistā
duxerat ferē omnem
vītam ibi, pastus nūcibus,
quæ solēbant servārī in
eā. Autem, dum ludens
circa oras cistæ
dēcidisset, & quæreret
ascensum, repērit epūlas
lautissimē parātās, quas
cū cœpisset gustāre,
inquit, quā stolidus fui
hactenus, qui crēdebam
esse nihil in tōto
orbē mēliūs meā cistulā?
Ecce! quā vescor suavi-
oribus cibis hic!

A Mouse born in a chest
had led almost all
his life there, fed with nuts,
which used to be kept in
it. But, whilst playing
about the edges of the chest
he had fallen down, and was seeking
an ascent, he found dainties
most sumptuously prepared, which
when he had begun to taste,
he said, how foolish have I been
hitherto, who believed
there was nothing in the whole
world better than my small chest?
Behold! how I am fed with sweet-
er meats here!

MOR.

Hæc fabūla indicat, pa-
triam non diligendam ita,
ut non adeāmus eā locā,
ubi possimus esse beatiō-
rēs.

MOR.

This fable shews that our coun-
try is not to be loved so,
that we may not go to those places,
where we may be more
happy.

F A B L E LXXXVIII.

*De Rustico impetrante,
ut triticum nasceretur
absque aristis.*

*Of the COUNTRYMAN obtaining,
that wheat would grow
without beards.*

QUIDAM rusticus im-
petraverat a Cerere,
ut triticum nasceretur absq;
aristis, ne læderet
manus metentium &
triturantium; quod, cum
inaruit, est depastum à
minutis avibus: tum ru-
sticus inquit, quam dignè
patior! Qui causam
parvæ commoditatis perdidit
etiam maximam emolumen-
ta.

MOR.

*Fabula indicat, parva
incommoda[esse] pensanda
majori utilitate.*

A Certain countryman had ob-
tained from Ceres,
that wheat would grow without
beards, that it might not hurt
the hands of the reapers and
threshers; which, when
it grew ripe, was eaten up by
the small birds: then the coun-
tryman said, how deservedly
do I suffer! Who for the sake
of a small conveniency have lost
even the greatest advanta-
ges.

MOR.

*The fable shews, that small
losses are to be made up
with greater profit.*

F A B L E LXXXIX.

*De ACCIPITRE inséquente
COLUMBAM.*

*Of the HAWK pursuing
the PIGEON.*

CUM accipiter insē-
queretur columbam
præcipiti volatu, ingres-
sus quandam villam est
captus à rustico, quem
obsécrabat blandè, ut
dimitteret se; nam,
dixit, non læsi te.
Cui rusticus respon-
dit, nec hæc læserat te.

WHEN the hawk was pur-
suing the pigeon
with a speedy flight, having en-
tered a certain village he was
caught by a countryman, whom
he besought fawningly, that
he would dismiss him; for,
said he, I have not hurt you.
To whom the countryman an-
swered, nor had she hurt you.

MOR.

Fabŭla indicat, eos
puniri merito, qui cōnan-
tur ladere innōcentes.

MOR.

The fable shows, that they
are punished deservedly, who en-
deavour to hurt the innocent.

F A B L E XC.

De Rustico transi-
tūro Amnem.

Of the COUNTRYMAN about to
pass over a RIVER,

RUSTICUS transitūrus
torrentem, qui fortē
excrēverat imbribus,
quærēbat vādum, & cūm
tentāvisset eam partem
fluminis, quæ vidēbatur
quiētior, & placidior,
repērit eam altiōrem, quā
fuerat opinātus; rursus
adinvenit breviorē, &
tūtiōrem partem; ibi flu-
vius decurrēbat majōri
strēpitu aquarum: tum
inquit sēcūm, quā
tūtiūs possumus crēdere
nostram vitam in clamōsis
aquis, quā in quiētis &
silētibus.

A Countryman about to pass over
a torrent, which by chance
had increased by showers,
sought a shallow place and when
he had tried that part
of the river, which seemed
more quiet, and smooth,
he found it deeper, than
he had thought; again
he came to a shallower, and
safer part; there the ri-
ver ran down with a greater
noise of the waters: then
he said with himself, how
more safely can we trust
our life in the noisy
waters, than in the quiet and
silent.

MOR.

Admōnēmur hāc
fabŭla, ut extimescāmus
hōmīnes verbōsōs, & mi-
nāces, minūs quā quiētos.

MOR.

We are admonished by this
fable. that we should fear
men talkative and threat-
ening, less than the quiet.

F A B L E XCI.

De COLUMBA & PICA.

Of the PIGEON and the MAGPIE.

Columbă interrogată à pică, quid inducēret eam, ut nīdificāret semper in eōdem lōcō, cūm ejus pulli semper surripērentur inde, respondit, simplicitas.

THE pigeon being asked by the magpie, what could induce her, to build her nest always in the same place, when her young always were taken from thence, answered, simplicity.

MOR.

Hæc fabula indicat, bōnōs virōs sæpe dēcipi facīlē.

MOR.

This fable shews, that good men often are deceived easily.

F A B L E XCII.

De ASINO & VITULŌ.

Of the Ass and the CALF.

Asinus & vitulus, cūm pascērentur in eōdem prato, præsentiēbant hostilem exercitum adventāre sōnitu campānæ. Tum vitulus inquit, O sodālis, fugiāmus hinc; ne hōstes abducant nos captīvos; cui asinus respondit, fūgē tu, quem hostes consuēvērunt occidēre, & ēsse: nīhil intērest asīni, cui ubique eādē conditio fērendi onēris est prōpōsita.

THE ass and the calf, when they were feeding in the same pasture perceived that the enemy's army was approaching by the sound of a bell. Then the calf said, O my companion, let us fly hence, lest the enemies may lead away us captive; To whom the ass answered, fly you, whom the enemies have been used to kill, and eat: it is no concern of the ass, to whom every where the same condition of bearing a burden is proposed.

MOR.

Hæc fabula admōnet servos, ne formīdent

MOR.

This fable warns servants, not to fear.

magnū p̄rēmūtāre dōmīnos, modō futūrī non sint detēriōrēs priōribus. greatly to change their masters, provided the future may not be worse than the former.

F A B L E X C I I I.

De VULPE & MULIERIBUS ēdentibus Gallīnas.

Of the Fox and the Women eating Hens.

Vulpēs transiens juxta quandam villam, conspexit cātervammulīerum cōmēdentem alto silentio plurīmas gallīnas op̄sp̄rē assātas : ad quas conversa inquit, qui clamōres & latrātus canum esset contra me, si ego facērēm, quod vos facitis? Cui quādam anus respondens inquit, nos comēdimus quæ eunt nostra, verō tu fūrūris aliēna.

A FOX passing near a certain village, saw a heap of women eating in deep silence very many hens sumptuously roasted : to whom being turned he said, what clamours and barkings of dogs would be against me, if I would do what you are doing? To whom a certain old woman answering said, we eat the things which are our own, but you steal other mens.

MOR.

Quod est mēum non attīnet ad te. Ne furāre ; esto contentus tuis rebus.

MOR.

What is mine does not belong to you. Do not steal ; be content with your own things.

F A B L E X C I V.

De pinguibus CAPONIBUS & macro.

Of the fat CAPONS and the lean.

Quidam vir nutrīcavērat complūres capōnes in eōdem ornithoboscio ; qui omnes sunt effecti pingues

A Certain man had brought up several capons in the same coop ; who all were made fat

frater unum, quem fratres irridēbant, ut macilentum. Dominus accepturus nobiles hospites lauto & sumptuoso convivio, imperat coquo, ut interimat, & coquat ex his, quos invenerit pinguiōres. Pinguis audientes hoc afflictabant sese, dicentes O si nos fuissēmus macilenti !

except one, which his brethren laughed at, as being lean. The owner intending to receive noble guests in an elegant and sumptuous feast, commands the cook, that he should kill and cook of these, which he would find more fat. The fat hearing this afflicted themselves, saying, O if we had been lean !

MOR.

Hæc fabula est conficta in solāmen pauperum, quorum vita est tutior, quam vita divitum.

MOR.

This fable was invented for the comfort of the poor, whose life is safer, than the life of the rich.

F A B L E XCV.

De Cygno cānente in Morte, reprehenso Ciconiā.

Of the SWAN singing in Death, reproved by the Stork.

CYgnus mōrrens interrogābatur à ciconiā, cur in morte, quam cetera animalia adeò exhorrent, emitteret sonos multo suaviōres, quam in omni vitā; cum potius debet esse tristis. Cui cygnus inquit, qui non cruciabor amplius curā quærendi cibī.

THE swan dying was asked by the stork, why in death, which other animals so much fear, he sent forth sounds much sweeter, than in all his life; when rather he ought to be sad. To whom the swan said, because I shall not be tormented any more with the care of seeking meat.

MOR.

Hæc fabula admōnēt, ne formidēmus mortem; quā omnes miseriæ præsentis vitæ præciduntur.

MOR.

This fable admonishes us, not to fear death; by which all the miseries of the present life are cut off.

F A B L E XCVI.

*De TRABE & BOBUS
trahentibus eam.*

*Of the BEAM and the OXEN
drawing it.*

Ulmēa trabs conquē-
rēbātur de bōbus,
dīcens, O ingrāti, ego āllū
vos multo tempore meis
frondibus; vērō vos trāhītis
me vestram nutrīcem per
saxa & luta. Cui
bōvēs; nostra suspīria &
gēmītus & stimūlus,
quo pungimur, pos-
sunt docēre te, quōd trā-
hīmus te invīti.

AN elm beam was complain-
ing of the oxen,
saying, O ye ungrateful, I have fed
you a long time with my
leaves; but you draw
me your nourisher through
stones and dirt. To whom
the oxen said; our sighs and
groans and the goad,
with which we are stimulated, are
able to teach you, that we are
drawing you unwilling.

MOR.

Hæc fabūla docēt nos,
ne excandescāmus in
eos, qui lædunt nos, non
suā spontē.

MOR.

This fable teaches us,
that we should not be hot against
them, who hurt us, not
of their own accord.

F A B L E XCVII.

*De Anguillā conquērentē,
quōd infestārētur magis,
quā Serpens.*

*Of the Eel complaining,
that he was harrassed more
than the Serpent.*

Anguilla interrōgābat
serpentem, cur, cū
essent similes atq; cognāti;
hōmīnestā mēnīnsēquērentur
sē pōtius, quā illam:
cui serpens inquit, quia
rārō lædunt me impū-
nē.

THE eel asked
the serpent, why, seeing
they were alike, and relations;
men nevertheless pursued
him rather, than her:
to which the serpent said, because
seldom do they hurt me without
danger.

MOR.

Hæc fabula indicat,
eos solere ladi minus,
qui ulciscuntur.

MOR.

This fable shows, that they
are used to be hurt less,
who revenge.

F A B L E XCVIII.

De ASINO, SIMIA, &
TALPA.

Of the Ass, the APE, and
the MOLE.

A Sinōconquērente, quōd
carēret cornibus; vērō
simiā, quōd cauda deesset
sibi; talpa inquit, ta-
cētē, cūm vīdeātis me esse
captum oculis.

THE ass complaining, that
he wanted horns; but
the ape, that a tail was wanting
to him; the mole said, hold your
peace, when you see that I am
deprived of eyes.

MOR.

Hæc fabula pertinet ad
eos, qui non sunt contenti
sua sorte; qui,
si considerarent infortu-
nia aliorum, tolerarent suā
equiōrē animō.

MOR.

This fable is serviceable to
those, who are not content
with their own conditions; who,
if they would consider the misfor-
tunes of others, might bear their own
with a more patient mind.

F A B L E XCIX.

De NAUTIS implorantibus
Auxilium Sanctōrum.

Of the MARINERS imploring
the Help of the Saints.

Quidam nauta, depre-
hensus in mari subitā
atrā tempestāte, ceteris
jussu sociis implorantibus
auxilium. diversorum
sanctorum, inquit, nescitis
quod petitis; etenim
antequam isti sancti confē-

A Certain sailor overta-
ken on the sea with a sudden
and dark storm, the rest
of his companions imploring
the help of different
saints, said, ye know not
what ye are asking; for
before those saints can be-

rant sc ad Deum pro nostra
liberationē, obru-
mur hęc imminenti procellā.
Confūgite igitur ad Eum,
qui absque adminiculō
altērius poterit liberāre
nos à tantis malis. Igi-
tur, auxiliō Omnipotentis
Dei invocāto, illico
procella cessavit.

MOR.

Ne confūgito ad imbe-
cilliōres, ubi auxilium
potentiōris potest habēri.

take themselves to God for our
deliverance, we shall be over-
whelmed in this threatening storm.
Fly ye therefore to Him,
who without the help
of another will be able to deliver
us from so great evils. There-
fore, the help of Almighty
God being invoked, immediately
the storm ceased.

MOR.

Do not fly to the weak-
er, where the help
of a stronger can be had.

F A B L E C.

*De Piscibus desilientibus ē
Sartagine in Prunas.*

*Of the Fishes leaping out of
the Frying-Pan upon the Coals.*

PISCES adhuc vivi coque-
bantur in sartagine fer-
venti oleo: unus quōrum
inquit, fratres, fugiāmus
hinc, ne pereāmus.
Tum omnes pariter exilien-
tes ē sartagine deciderunt
in arduas prunas. Igitur
affecti majore dolore dam-
nabant consilium, quod
cēserant, dicentes, quan-
to atrociori mortē nunc
perimus!

FISHES yet alive were cook-
ing in a frying-pan with scald-
ing oil: one of which
said, O brethren, let us fly
from hence, that we may not perish.
Then all at the same time leap-
ing out of the frying-pan fell
upon the burning coals. Therefore
affected with greater pain they
condemned the counsel, which
they had taken, saying, by how
much a more cruel death now
do we die.

MOR.

Hęc fabula admōnet nos,
ut vitēmus præsentiā peri-
cula ita, ne incidāmus in
graviōra.

MOR.

This fable admonishes us,
to avoid present dan-
gers so, that we may not fall into
more grievous.

F A B L E C I.

*De Quadrupēdibus incun-
tibus Societatem cum
Piscibus adversus Aves.*

*Of the Four-footed Beasts enter-
ing into an Alliance with
the Fishes against the Birds.*

QUADRUPĒDĒS, cū
bellum esset indictum
sibi ab avibus, incunt
fœdus cum piscibus,
ut tuerentur se eō-
rum auxiliō a furōre
avium. Autem, cū ex-
pectarent optata auxilia,
piscēs negant, se posse
accēdere ad se per terram.

THE four-footed beasts, when
war was proclaimed against
them by the birds, enter into
a league with the fishes,
that they would defend them by
their help from the fury
of the birds. But, when they ex-
pected the desired succours,
the fishes deny, that they can
come to them by land.

MOR.

Hæc fabula admōnet nōs,
ne faciāmus eos so-
ciēs nōbis, qui, cū sit
opus, non possunt adesse
nōbis.

MOR.

This fable advises us,
not to make them com-
panions to us, who, when there is
need, are not able to assist
us.

F A B L E C II.

*De VIRO, qui accessit ad
Cardinālem nuper creatum,
gratiā gratulandi.*

*Of a MAN, Who went to
a Cardinal lately created, for
the sake of congratulating Him.*

QUIDAM vir admōdum
facētus, audiens suū
amīcum adsumptum ad dig-
nitatem cardinalātus,
accessit ad eum gratiā gra-
tulandi: qui tumīdus
honōre, dissimilans
agnoscere vetē rem amīcum,
interrogābat, quisnam esset.

A Certain man very
witty, hearing that his
friend was preferred to the dig-
nity of a cardinalship,
went to him for the sake of wish-
ing him joy: who puffed up
with the honour, dissembling
to know his old friend,
asked him, who he was.

G

Cui ille inquit, (*ut erat promptus ad jocos*) miseresco tui & ceterorum, qui perveniunt ad hōnōres hujus mōdi; etēnim, quamprimum estis assēcūti dignitates hujus mōdi, ita amittitis vīsum, audītumque, & ceteros sensus, ut non amplius dignoscātis pristinos amicos.

To whom he said, (*as he was ready at jests*) I pity you and others, who arrive at honours of this kind; for, as soon as ye have obtained dignities of this kind, ye so do lose your sight, and hearing, and the other senses, that no longer ye can distinguish old friends.

MOR.

Hæc fabūla nōtat eos, qui, sublāti in altum, despiciunt vērērēs amicitias.

MOR.

This fable reprimands those, who, being raised on high, despise ancient friendships.

F A B L E CIII.

De Aquilā & Picā.

Of the Eagle and the Magpie.

PICA interrōgābat aquilam, ut acciperet se inter suos familiāres & dōmesticos; quando mērērētur illi, cū pulchritudīne corpōris, tum volubilitate linguae ad pērāgēndā mandata. Cui aquila respondit, facerem hoc, nī vērērer, ne efflērēs cuncta tuā loquacitāte, quæ fiant intrā meam tēgulam.

THE magpie asked the eagle, that she would receive her among her familiar and domestic friends; seeing that she deserved it, both by beauty of body, and volubility of tongue to dispatch her orders. To whom the eagle answered, I would do this, unless I feared, lest you would carry abroad all things by your prating, which may be done within my roof.

MOR.

Hæc fabūla mōnet, linguāces & garrūlos hōmīnēs non [esse] hābendos dōmī.

MOR.

This fable advises, that talkative and prating men ought not be kept at home.

F A B L E C I V.

*De Turdo inēuntē amīcī-
tiam cum Hirundīne.*

*Of the Thrush entering into friend-
ship with the Swallow.*

TURDUS glōriābātur,
se contraxisse
amīcītiam cum hirundīne;
cui mater inquit, fili,
ēs stultus, si crēdās,
te posse convīvere cum
eā, cūm uterque vestrūm
sōlēat appētēre diversa lō-
ca; etēnim tu delectāris
frigīdis locis, illa tepīdis.

THE thrush boasted,
that he had contracted
a friendship with the swallow;
to whom the mother said, son,
you are a fool, if you believe,
that you are able to live with
her, seeing that each of you
is used to desire different pla-
ces; for you are delighted
with cold places, she with warm.

MOR.

Monēmur hāc fabulā,
nē faciāmus eos amīcos
nōbis, quōrum vita dis-
sentit à nostrā.

MOR.

We are advised by this fable,
not to make them friends
to us, whose life dif-
fers from our own.

F A B L E C V.

*De quodam Dīvite &
Servo.*

*Of a certain Rich Man and
his Servant.*

ER RAT quīdam dīvēs
hābēns servum tardi
ingēnii, quem sōlēbat
nuncūfāre rēgem stultōrum
ille sape irritātus his
verbis stātuit rēfēre fār
hero; etēnim sēmel con-
versus in hērūm inquit,
utīnam essem rex
stultōrum; etēnim nullum
impērium in toto orbe
terrārum esset latius

THERE was a certain rich man
having a servant of slow
wit, whom he used
to call the king of fools:
he often irritated at these
words resolved to return the like
to his master; for once turn-
ed upon his master he said,
I wish I was the king
of fools; for no
empire in the whole uni-
verse woud be more extensive

meo ; & tu quoque sub- than mine ; and you also would
esses meo imperio. be under my government.

MOR.

Fabŭla indicat, stultum
sapie loqui oportune.

MOR.

The fable shows, that a fool
often speaks pertinently.

F A B L E C V I.

De Urbānis CANIBUS in-
sēquentibus Villaticum.

Of the City Dogs pursu-
ing the Village One.

COMPLURESURBĀNICĀNĒS
in sēquēbantur quendam
villaticum præcipiti cursu ;
quos ille diu fugit ;
nec ausus est repugnare :
at ubi conversus ad eos
in sēquentēs substitit ; & ipse
quoque cepit ostendere
dentes : omnes pariter
substitērunt, nec aliquis
urbānorum audēbat appro-
pinqūare illi. Tunc impē-
rator exercitūs, qui fortē
adērat ibi, conversus ad suos
mīlites, inquit, commilitō-
nēs, hoc spectaculum ad-
mōnet nos, nē fugiāmus,
cū videāmus præsentiōra
pericūla imminere nobis
fugientibus, quā refu-
gantibus.

MANY city dogs
were pursuing a certain
village one with a hasty course ;
whom he a long while fled from ;
nor dared to resist :
but when turned to them
pursuing him he stopped ; and he
also began to show
his teeth : they all at the same time
stopped, nor any one
of the city dogs dared to ap-
proach him. Then the gene-
ral of an army, who by chance
was there, being turned to his
soldiers, said, fellow-sol-
diers, this sight
warns us not to fly,
when we see that more immediate
dangers threaten us
when we are flying, than resist-
ing.

F A B L E CVII.

De TESTUDINE &
RANIS.

Of the TORTOISE and
the FROGS.

TESTUDO, conspiciēta
rānas quæ pascēban-
tur in eōdem stagno, adeò
lēpes, agilesque, ut faciliē
prōsilirent: quolibet, &
saltārent longissimē, accusa-
bāt natūrā, quōd procrē-
āset se tardum animal, &
impēditum maximo onē-
rē, ut nēquē posset
movēre se faciliē, & assiduē
prēmērētur magnā mōlē.
At, ubi vīdit ranas fi-
ērī escā anguillārum,
& obnoxias vel levissimo
ictui, aliquantūlūm recreā-
ta dicēbat, quantō est
mēliūs ferre ōnus, quo
sum munita ad omnes ictūs,
quā subīre tot discriminā
mortis?

MOR.

Hæc fabūla indicat,
ne ferāmus agrē
dōna natūræ, quæ sæpe
sunt majōri commōdo nobis,
quā nos vāleāmus intel-
ligere.

THE tortoise, having seen
the frogs, which were
feeding in the same pool, so
light, and nimble, that easily
they could leap any where, and
jump very far, accu-
sed nature, that she had
made her a slow animal, and
hindered with a very great bur-
den, that she neither was able
to move herself easily, and daily
was pressed with a great weight.
But, when she saw the frogs to
become the food of the eels,
and obnoxious even to the lightest
blow, being a little comfort-
ed she said, how much is it
better to bear a burden, by which
I am fortified for all blows,
than to undergo so many dangers
of death?

MOR.

This fable shews,
that we should not beardiscontentedly
the gifts of nature, which often
are a greater advantage to us,
than we may be able to under-
stand.

F A B L E C V I I I.

*De GLIRIBUS vōlentibus
ēruere Quercum.*

*Of the DORMICE willing
to over-turn the Oak.*

Glīres destināverant
ēruere quercum, glan-
difēram arbōrem, denti-
bus; quod habē-
rent cibum parātiorem, nē
cōgērentur tōtiēs
ascendēre & descendēre
gratiā victūs. Sed
quidam ex his, qui longē
antēibat ceteros atate, &
experientiā rerum, ab-
sterruit eos, dicens, si nunc
interficimus nostram nu-
tricem, quis præbēbit ali-
menta nobis, ac nostris
annis futuris?

THE dormice had designed
to over-set the oak, an
acorn-bearing tree, with their
teeth; that they
might have food readier, that
they might not be forced so often
to ascend and descend
for the sake of food. But
a certain one of them, who by far
excelled the rest in age, and
experience of things, deter-
red them, saying, if now
we destroy our nou-
risher, who will afford vic-
tuals to us, and ours
in future years?

MOR.

Hæc fabula mōnet, prū-
dentem virum debere intuēri
non modò præsentia, verūm
longē prospicere futura.

MOR.

This fable teaches, that a pru-
dent man ought to look into
not only present things, but
as far off to foresee future things.

F A B L E C I X.

De CANE & HERO.

Of the DOG and his MASTER.

Quidam habens cānem,
quo diligēretur
illo magis, sēmpitern pascēbat
eum suis manibus, &
solvēbat ligātum; autem jū-
bēbat ligari & verberari
a servo, ut beneficia

A Certain man having a dog,
that he might be loved
by him more, always fed
him with his own hands, and
loosed him when bound; but or-
dered him to be bound and beaten
by a servant, that the kindnesses

vidērētur esse collāta in illum à se, autem malefacta à servo. Autem cānis fērēns agrū, se assidue ligāri, & vērberāri, aufūgit; & cūm increpārētur à dōmīnō, ut ingrātus, & immēmōr tantōrum bēnēficiōrum, qui fūgisset à se, à quo fuisset sēmp̄r dilectus, & pastus, autem nunquam ligātus, & vērberātus; respondit, pūto id factum à te, quod servus facit tuo jussu.

MOR.

Fabūla indicat, eos [esse] hābēndos malēfactōres, qui fuēre causa maleficiōrum.

might seem to be conferred upon him by himself, but the ill deeds by the servant. But the dog bearing it hard, that he daily was bound, and beaten ran away; and, when he was blamed by his master, as ungrateful, and unmindful of so great kindnesses, who had run away from him, by whom he had been always beloved, and fed, but never bound, and beaten; he answered, I think that is done by you, which a servant does by your command.

MOR.

The fable shows, that those are to be accounted evil doers, who have been the cause of evil deeds.

F A B L E CX.

De AVIBUS timentibus
Scarabæos.

Of the BIRDS fearing
the Beetles.

Magnus timor incenserat aves, ne scarabæi occiderent eas balistā, à quibus audiverant magnam vim pilarum fuisse fabricatam in sterquiliniō summō labōrē. Tum passer inquit, nōlītē expavescere; etenim quōmodo potuerunt jacere pilas volūtēs per aëra in nos, cūm vix trāhānt eas per terram magno molīminē?

A Great fear had seized the birds, lest the beetles would kill them with a cross-bow, by whom they had heard that a great plenty of bullets had been forged on a dunghill with very great labour. Then the sparrow said, do not ye be much afraid; for how shall they be able to shoot bullets flying thro' the air upon us, when scarcely they can draw them cross the ground with great labour?

MOR.

Hæc fabula admōnet nos,
ne extimescāmus opes
hostium, quibus vidēmus
ingēnium deesse.

MOR.

This fable admonishes us,
that we may not fear the riches
of those enemies, to whom we see that
judgment is wanting.

F A B L E CXI.

De URSO & APIBUS.

Of the BEAR and the BEES.

URSUS ictus ab apē
est percitus tamā
irā, ut discerpēret totā
alveārā unguibus, in
quibus apes mellificavērant.
Tunc universæ apes, cum
vidērent suas dōmōs
dētrui, cibāria
auferri, filios necārī,
subito impētū invādentēs
ursum, pēnē necāvērē
aculēis; qui vix
elāpsus ex earum
mānibus, dīcēbat sēcūm,
quantū ērāt meliūs tolerārē
aculēum unius apīs, quā
concitāre tot hostes in
me meā iracundiā?

A BEAR being stung by a bee
was stirred up with so great
anger, that he tore all
the hives with his claws, in
which the bees had made honey.
Then all the bees, when
they saw that their house
were overturned, their provisions
taken away, their young killed,
with a sudden onset attacking
the bear, almost killed him
with their stings; who scarcely
having slipped out of their
hands, said with himself,
how much was it better to bear
the sting of one bee, than
to stir up so many enemies against
me by my anger?

MOR.

Hæc fabula indicat esse
longē meliūs sustinērē in-
juriā unius, quā, dum
volāmus pūnīre unum,
compārāre multos inimicos.

MOR.

This fable shews that it is
far better to sustain the in-
jury of one, than, whilst
we are willing to punish one,
to get many enemies.

F A B L E CXII.

*De MILITE & duobus
EQUIS.*

*Of the SOLDIER and the two
HORSES.*

Miles habens optimum equum, emit alium nequicquam scirem illi bonitate, quem nutrebat multo diligentius, quam priorem. Tum posterior ait sic priori, cur dominus curat me impensius, quam te; cum sim comparandus tibi neque pulchritudine, neque robore, neque velocitate? Cui ille inquit, hæc est natura hominum, ut sint semper benigniores in novos hospites.

A Soldier having a very good horse, bought another not at all equal to him in goodness, whom he fed much more diligently, than the former. Then the latter said thus to the former, why does my master mind me more diligently, than you; seeing I am to be compared to you neither in beauty, nor strength, nor swiftness? To whom he said, this is the nature of men, that they are always more kind to new guests.

MOR.

Hæc fabula indicat amentiam hominum, qui solent antepondere nova veteribus, etiamsi sint deteriora.

MOR.

This fable shews the madness of men, who use to prefer new things to old, though they are worse.

F A B L E CXIII.

De Aucupe & Fringillâ.

Of the Fowler and the Chaffinch.

AUCEPS tendebat retiâ volucribus, & effuderat largam escam illis in arêâ; tamen non capiebat aves pascentes; quia videbantur paucæ

THE fowler had stretched his nets for the birds, and had spread out much food for them in a void place; yet he did not catch the birds feeding; because they seemed few

sibi; quibus pastis, ac avolantibus, alie adveniunt fastum; quas quoque neglexit capere propter paucitatem. Hoc ordine servato per totum diem, ac aliis advenientibus, aliis abeuntibus, illo semper expectante majorem fraudem, tandem casit advesperascere: tunc auceps, spe amissa capiendi multas, cum jam esset tempus quiescendi, attrahens suam retiam, cepit tantum unam fringillam, quae infelix avis remanserat in aream.

MOR.

Hæc fabula indicat, eos sæpe vix posse capere pauca, qui volunt comprehendere omnia.

to him; which being fed, and flying away, others come to feed; which also he neglected to catch for their fewness. This order being kept through the whole day, and some coming, others going away, he always expecting greater plunder, at length it began to grow late: then the fowler, the hope being lost of catching many, when now it was time of leaving off, drawing his nets, caught only one chaffinch, which unhappy bird had remained in the void place.

MOR.

This fable shows, that these often hardly can catch a few thing, who are willing to catch all things.

F A B L E CXIV.

De SUE & CANE.

Of the SWINE and the Dog.

SUS irridēbat odorī-
sequum cānem, qui
adulābatur dōmīno mur-
mūre & caudā, à quo
fuērat instructus ad aucupa-
tōriam artem multis
verbēribus & vellicātiōnibus
aurium: cui cānis inquit,
insānē, nescis
quæ sum consēcūtus ex
illis verbēribus; etēnim per
ea vescor suāvissimā

THE swine laughed at the
scent-following dog, who
flattered his master with a low
noise and his tail, by whom
he had been instructed for the fow-
ling art with many
stripes and plucks of his
ears: to whom the dog said,
mad creature, you know not
what I have obtained from
those stripes; for by
those I am fed with the most sweet

carnē *perdīcum* & flesh of *partridges* and
coturnicum. *quails.*

MOR.

Hæc fabula admōnet nos,
ne ferāmus in-
quō animō verbērā præ-
ceptōrum, quæ consuē-
vērunt esse causā multōrum
bōnōrum.

MOR.

This fable admonishes us,
not to bear with an
impatient mind the stripes of ma-
sters, which have
used to be the cause of many
good things.

F A B L E CXV.

De TRABE incrépantē Pi-
gritiam Bōm.

Of the BEAM blaming the Slow-
ness of the Oxen.

TRabs, *quæ vëhëbā-*
tur curru, incrépābat
bōves, ut lentūlos, dicens,
figri, currite, nam portātis
lève onus; cui
bōvës respondērunt, irri-
dēs nōs? Ignōras,
quæ pœna mānet te.
Nos dëpōnëmus hoc ōnus
citō: autem tum tu cōgē-
ris sustinēre, quoad rum-
pāris. Trabs indōlūit,
nec ausa est ampliùs la-
cessëre bōvës conviciis.

THE beam, *which was car-*
ried in a waggon, blamed
the oxen, as slow, saying,
ye slow creatures, run, for ye carry
a light burden; to whom
the oxen answered, do you
laugh at us? You know not,
what punishment awaits yourself
we shall lay down this burden
quickly: but then you shall be
forced to bear, till you are
broken. The beam was sorry,
nor dared any longer to pro-
voke the oxen with reproaches.

MOR.

Hæc fabula mōnet
quemlibet, ne insultet
calamitatibus aliōrum,
cū ipse possit subjici
mājoribus.

MOR.

This fable warns
any one, - not to insult
the calamities of others,
seeing he himself may be subject
to greater.

F A B L E CXVI.

*De CARDUELE &
PUERO.*

*Of the LINNET and
the Boy.*

Carduelis interrogat à puero, à quo fuerat habita suis deliciis, & nutrita suavis cibus, cur, egressa cavea, nollet regressi, inquit, ut possim pascere meo arbitratu, non tuo.

THE linnet being asked by the boy, by whom she had been kept for his pleasure, and nourished with sweet meats, why, having gone out of the cage, she was unwilling to come back, said, that I may feed at my own pleasure, not at yours.

MOR.

Hæc fabula indicat, libertatem vitæ antepōnendam cunctis deliciis.

MOR.

This fable shows, that the liberty of life is to be preferred before all delights.

F A B L E CXVII.

De Scurrâ & Episcopō.

Of the Jester and the Bishop.

Scurra accedens ad quendam episcopum, dicitur quidem, sed avārum, calendis* Januarii, petebat aureum numismā nōmine strenæ :

antistes dixit, hominem insānū, qui crederet, tantam pecuniā dari sibi in strenam. Tum scurra

cæpitem flagitare argentum nummum; sed, cum ille diceret, hoc videri nimium sibi, orabat, ut traderet sibi ærē quadrantem: sed cum non posset

A Jester coming to a certain bishop, rich indeed, but covetous, on the calends of January, asked a golden piece of money in the name of a new year's gift: the prelate said, that the man was mad, who believed, that so much money would be given him for a new year's gift. Then the jester began to beg a silver piece of money; but when he said, that this seemed too much to him, he prayed, that he would give him a brass farthing; but when he was not able

* i. e. The first day of January.

extorquere hunc ab episcopo, inquit, reverende pater, impertimē tuā benedictione pro strenuā: tunc episcopus inquit, fili, flecte tuagenua, ut benedicam tibi. At scurra inquit, ego nolo tuam tam vilem benedictionem; etenim si vāleret ærēum nummum, profecto nunquam concēderēs eam mihi.

MOR.

Hæc fabula est conficta contrā eos episcopos & sacerdotes, qui æstimant opes & divitiās pluris, quàm sacra, & mystēria ecclēsie.

to wring this from the bishop, he said, reverend father, bestow me your blessing as a new-year's gift: then the bishop said, son, bend your knees, that I may bless you. But the jester said, I will not have your so mean a blessing; for if it would be worth a brass farthing, certainly you would never give it to me.

MOR.

This fable was contrived for those bishops and priests, who esteem wealth and riches at a higher rate than the sacred rites, and mysteries of the church.

F A B L E CXVIII.

De Upūpā honoratā indignē.

Of the Puet honoured undeservedly.

F*Erē omnes aves, invitātæ ad nuptias aquilæ, fērēbant indignē, upūpam præferrī ceteris, quia esset insignis cōrōnā, & ornāta versicolōribus pennis; cum semper esset solita vōlitare inter stercōra & sordes.*

A*lmost all the birds, being invited to the wedding of the eagle, bore it grievously, that the puet was preferred to the rest, because she was conspicuous with a crown, and adorned with various coloured feathers; when always she had been used to nestle among the mud and filth.*

MOR.

Hæc fabula arguit stultitiām eōrum, qui in honorandis hominibus potius

MOR.

This fable reproves the folly of them, who in honouring men rather

solēant observāre nitōrem are used to regard the splendour
vestium, & prastantiam of clothes, and excellency
formæ, quàm virtūtes of beauty, than virtues,
& mōrēs. and morals.

F A B L E CXIX.

De SACERDOTE &
PYRIS.

Of the PRIEST and
the PEARS.

Quidam gulōsussacērdos
proficiscens extra patri-
ām, ad nuptiās, ad quas
fuerat invitatus, reperit
acervum pirorum in
itinere, quorum attigit
ne unum quidem; quin stō-
tiūs habēns eā ludibriō,
conspersit urinā; et ēnī
indignabātūr, cibos hujus-
modi offerri in itinere,
qui accēdebat ad lautas
epūlas. Sed cū offendisset
in itinere quendam
torrentem itā auctum
imbris, ut non pos-
set transire eum sine
pericūlo vitæ, constituit
redire domū: autem re-
vertens jejūnus fuit oppressus
tantā famē, ut nisi
comēdisset illā pira, quæ
consperserat urinā; cū
non invēniret aliūd,
fuisset extinctus famē.

A Certain greedy priest
going out of his coun-
try to a wedding, to which
he had been invited, found
a heap of pears on
the road, of which he touched
not one indeed; but ra-
ther holding them in derision,
he sprinkled them with urine; for
he disdained, that meat of this
kind should be presented in his journey,
who was going to a sumptuous
feast. But when he had found
on the way a certain
brook so raised
by the showers, that he was
not able to pass over it without
danger of life, he resolved
to return home: but re-
turning fasting he was oppressed
with so great hunger, that except
he had eaten those pears, which
he had sprinkled with urine; when
he could not find any thing else,
he would have been dead with hunger.

MOR.

MOR.

Hæc fabula admōnet,
nihil esse contemnendum,
cū nihil sit tam vile &

This fable teaches us,
that nothing is to be despised,
seeing that nothing is so vile and

abjectum, quod non possit abject, which may not
 aliquando esse usū. sometimes be of use.

F A B L E CXX.

De Porco & Equo.

Of the Hog and the Horse.

PORCUS conspiciens equum bellatoris, qui cataphractus prædibat ad pugnam, inquit, stultē, quod propēras? et enim fortasse morieris in pugna. Cui equus respondit, cultellus adimet vitam tibi, impinguato inter lutum & sordes, cum gesseris nihil dignum laude; verò glōria comitabitur meam mortem.

THE hog beholding the horse of a warrior, who armed was marching to battle, said, fool, whither do you hasten? for perhaps you will die in the fight. To whom the horse answered, a knife will take life from you, fattened among mud and filth, when you have done nothing worthy of praise; but glory shall accompany my death.

MOR.

Hæc fabula innuit, esse honestius occumbere, rebus gestis præclarē, quàm prōtrahere vitam actam turpiter.

MOR.

This fable hints, that it is more honourable to die, our affairs being conducted successfully, than to lengthen a life spent dishonourably.

F A B L E CXXI.

De Coriario emēntē Pellem
 Ursi nondum capiti à
 Venātore.

Of the Tanner buying the Skin
 of a Bear not yet taken by
 the Huntsman.

CORIARIUS accēdens ad venātorem emit pellem ursi ab eo, & proutlit pecūniam pro eā. Ille dixit,

THE tanner coming to a hunter bought the skin of a bear from him, and offered money for it. He said,

sibi non esse pellem ursi in presentia; ceterum postmodum profecturum venatum, &, urso interfecto, pollicetur, se daturum pellem illius ei. Coriarius profectus in sylvam, ascendit altissimam arborem, ut inde prospiceret certamen ursi & venatoris. Venator intrepidus, profectus ad antrum ubi ursus latebat, canibus immissis, compulit illum exire, qui, ictu venatoris evitato, prostravit eum humi. Tunc venator sciens, hanc feram non servare in cadavera, suo anhelitu retento, simulabat se mortuum. Ursus ostendens, cum deprehenderet illum, nec spirantem naso, nec ore, abcessit. Coriarius, cum perspiceret feram abesse, ac adesse nihil amplius periculi, deducens se ex arbore, & accedens ad venatorem, qui audēbat nondum surgere, monēbat illum, ut surgeret: deinde interrogavit, quid ursus esset locutus ei ad aurem. Cui venator inquit, monuit me, ne vellem deinceps vendere pellem ursi, nisi prius cepērim cum.

that he had not the skin of a bear at present; but the day after that he would go to hunt, and, a bear being killed, he promises, that he would give the skin of it to him. The tanner having gone into the wood, climbs a very high tree, that thence he might behold the engagement of the bear and the hunter. The hunter unaffrighted, having gone to the cave where the bear lay hid, the dogs being sent in, forced him to go out, who, the blow of the hunter being avoided, prostrated him on the ground. Then the hunter knowing, that his beast did not rage against carcasses, his breath being held, feigned himself dead. The bear smelling, when he discovered him, neither breathing at the nose, nor mouth, went away. The tanner, when he perceived that the beast was gone, and that there was no more danger, letting down himself from the tree, and coming to the hunter, who dared not yet to arise, informed him, that he might arise: then he asked, what the bear had spoken to him in his ear. To whom the hunter said, he advised me, that I should not be willing hereafter to sell the skin of a bear, except I first had taken him.

MOR.

Hæc fabŭla indicat, in-
certa non hăbēn-
da pro certis.

MOR.

This fable shows, that uncer-
tain things are not to be account-
ed for certain.

F A B L E CXXII.

De Erēmītā & Mīlitē.

Of the Hermit and the Soldier.

QUIDAM erēmīta, vī-
sanctissimæ vītæ,
hortābātur mīlitem, ut, se-
culāri militiā relicta, quam
pauci exercent absq̃ue of-
fensæ Dēi, & discrīmīne
vītæ, tandem trādēret
sē quīetī corpōris, &
consulēret salutī animæ.
Cui mīlēs inquit, pătēr,
faciam quod mōnēs; nam
est vērū, quōd hoc tempore
mīlētēs neque audent exīgēre
stipendiā, licet sint exīgūa,
neque prædāri.

MOR.

Hæc fabŭla indicat,
multos rēnunciāre vītīs,
quā illi non possunt ex-
ercēre illā amplīus.

A Certain hermit, a man
of a most holy life,
advised a soldier, that, se-
cular war being left, which
few practise without of-
fence to God, and hazard
of life, at length he would give
himself to quiet of body, and
would consult the safety of his soul.
To whom the soldier said, father,
I will do what you advise; for
it is true, that at this time
soldiers neither dare to ask
wages, though they be small,
nor to plunder.

MOR.

This fable shews,
that many renounce their vices,
because they are not able to prac-
tise them longer.

F A B L E CXXIII.

*De Viro & Uxōre bigā-
mis.*

*Of a Man and Wife twice
married.*

Quidam vir, suā uxōre defunctā, quam valde dilexērāt, duxit aliā, & ipsam viduam; quæ assidue objiciēbat ei virtutes & fortia facinōra priōris mariti: cui, ut referret pār, ipse quoque referēbat probatissimos mōrēs, & insignem pudicitiam defunctæ uxōris. Autem quodam diē, irāta suo viro, dedit partem capōnis, quem coxērāt in cēnam utriusque, pauperi p̄tenti eleemosynam, dicens, do hoc tibi pro animā mei priōris viri; quod maritus audiēns, paupere accersito ab eo, dedit reliquum capōnis ei, dicens, et ego quoque do hoc tibi pro animā meā defunctæ uxōris. Sic illi, dum alter cūpit nocere alteri, tandem non habuerunt quod cēnarent.

MOR.

Hæc fabula mōnet, non esse pugnandum contra eos, qui possunt vindicare se optime,

A Certain man, his wife being dead, whom he very much had loved, married another, and her a widow; who daily objected to him the virtues and valiant actions of her former husband: to whom, that he might return the like, he also related the most approved morals, and remarkable modesty of his dead wife. But on a certain day, being angry with her husband, she gave part of a capon, which she had cooked for the supper of both, to a poor man asking alms, saying, I give this to you for the soul of my former husband; which the husband hearing, the poor man being called by him, gave the rest of the capon to him, saying, and I also give this to you for the soul of my departed wife. Thus they, whilst one desires to hurt the other, at length had not what they might sup on.

MOR.

This fable teaches, that we ought not to fight against those who are able to revenge themselves very well.

F A B L E CXXIV.

*De LEONE & MURE.**Of the LION and the Mouse.*

LEO, captus laqueo in
 sylvā, cū vidēret
 sē itā irrētūm, ut
 non posset explicāre
 se inde, rogāvit mūrem,
 ut, laqueo abrōso
 ab eo, liberārēt eum,
 piōmittens, se non futūrum
 immēmōrem tanti bēn-
 ficii; quod cū mus
 fēcisset promptē,
 rogāvit leōnem,
 ut tradēret filiā
 sibi in uxōrem: leo
 non abnūit, ut faceret
 rem gratam suo benefactori.
 Autem nōva nupta veniēns
 ad virum, cū non
 vidēret eum, cāsu pressit
 illum suo pedē, & contri-
 vit.

THE lion, caught in a snare in
 the wood, when he saw
 himself so entangled, that
 he was not able to extricate
 himself thence, asked the mouse,
 that, the snare being gnawed
 by him, he would free him,
 promising, that he would not be
 unmindful of so great a kindness
 which when the mouse had done
 readily, he asked the lion,
 that he would give his daughter
 to him for a wife: the lion
 did not refuse, that he might do
 a thing grateful to his benefactor.
 But the new married lady coming
 to her husband, when she did not
 see him, by chance trod
 him with her foot, and brui-
 sed him.

MOR.

MOR.

Hæc fabula indicat, ma-
 trimōnia & cætēra consor-
 tia imprōbānda, quæ
 contrahuntur ab impārībūs.

This fable shews, that mar-
 riages and other allian-
 ces are to be condemned, which
 are contracted by unequal persons.

F A B L E CXXV.

*De ULMO & SILERE.**Of the ELM and OSIER.*

ULMus nāta in ripā
 flūminis irridēbat
 siler proximum sibi,
 ut debile, & infirmum,

ANelm, which grew on the bank
 of a river, laughed at
 an osier next to him,
 as weak and infirm,

quod flecteretur ad omnem vel levissimum impetum undarum; autem extollēbat suam firmitatem & rōbūr magnificis verbis; quod inconcussa pertulerat assiduos impetus annis multos annos. Autem ulmus tandem perfracta maximā violentiā undarum, trahēbatur ab aquis: cui siler rīdens, inquit, vicīna, cur desēris me? ubi nunc est tua fortitudo?

MOR.

Fabūla indicat eos esse sapientiōres, qui cēdunt potentiōribus, quā[m] illi qui volētes resistere superantur turpiter.

because it was bent at every even the slightest force of the waters; but she extolled her own steadiness and strength with mighty words; because unshook she had bore the daily attacks of the river many years. But the elm at last being broken by the very great violence of the waters, was drawn along by the waters: to which the osier laughing, said, neighbour, why do you forsake me? where now is your fortitude?

MOR.

The fable shews that those are more wise, who yield to themore powerful, than they, who, willing to resist are overcome dishonourably.

F A B L E CXXVI.

De Cerā appetente Duritiem.

Of the Wax desiring Hardness.

CERA ingemiscēbat, sēesse mollem, & frōcreūtā pēnētrābilem cuicunque levissimo icīūi. Autem vidēns latēres factos ex luto, molliōres multō; sē pervēnisse in tantam duritiem calōre ignis; ut perdurārent multa secūla, jecit se in ignem, ut consēquēretur eandem duritiem; sed statim, liquēfacta in igne, est consumpta.

THE wax grieved, that it was soft and formed by nature penetrable by every the lightest blow. But seeing the bricks made of clay, softer by far, that they came to so great hardness by the heat of the fire, so that they would last many ages, it cast itself into the fire, that it might obtain the same hardness; but instantly, being melted in the fire, it was consumed.

MOR.

MOR.

Hæc fabula admōnet, ne appetāmus, quod est dēnegātum nobis a natura. This fable advises us, not to desire that, which has been denied us by nature.

F A B L E CXXVII.

De Agricōlā affectante
Militiam,
& Mercātūrā.

Of the Farmer earnestly
desiring War,
and Merchandise.

QUIDAM agricōla fērebāt egre, se assidūēvolvēre terram, nec pervenīre ad magnas divitias suis perpetūis laboribus; cūm videret nonnullos milites, qui itā auxerant rem bello, ut incēderent bēnē indūti, & nutriti lautis epulis, agerent beātam vitam. Igītur, suis ovibus venditis cum capris ac bōbus, emit equos & arma, & profectus est in militiam; ubi, cūm esset pugnātum malē à suo imperātore, non solūm perdidit quæ habēbat, sed etiā recepit multa vulnera. Quāre, militiā damnatā, statuit exercere mercatūrā, ut in quā existimābāt esse majus lucrum, & minorem labōrem. Igītur, fructus venditis, cūm implēvisset navim mercibus, cepērat navigāre; sed, cūm esset

A Certain farmer bore it hard, that he daily stirred the earth, nor arrived at great riches by his continual labours; when he saw some soldiers, who so had augmented their estate in the war, that they went well clothed, and, fed with sumptuous victuals, led a happy life. Therefore, his sheep being sold with his goats and oxen, he bought horses and arms, and went into the war; where, when it had been fought unsuccessfully by his general, he not only lost the things which he had, but also received many wounds. Wherefore, war being condemned, he resolved to practise merchandise as being that in which he thought there was greater gain and less labour. Therefore, his farms being sold, when he had filled a ship with wares, he had begun to sail; but, when he was

in alto, magnā tempestāte
cōortā, navis submersa est,
& ipse cum cæteris, qui
erānt in eā, omnēs perire
ad unum.

in the deep, a great tempest
having arisen, the ship was sunk,
and himself with the rest, who
were in it, all perished
to one.

MOR.

Hæc fabula admōnet,
quemlibet debere esse con-
tentum suū sorte, cum
misēria sit parāta ubique.

MOR.

This fable teaches,
that every one ought to be con-
tent with his own lot, seeing
misery is ready every where.

F A B L E CXXVIII.

De ASINO & SCURRA.

Of the Ass and the JESTER.

ASINUS fērens indignē,
quendam scurram
honōrārī, amicī pulchris
vestībūs, quia edēbat magnos
sonōs ventris, accessit ad
magistrātus, pētens ne vel-
lent honōrāre se minūs,
quā scurram; et cum
magistrātus admirāntes
interrogārent, cur dūceret se
itā dignum honōre, inquit,
quia emitto majōres crepī-
tūs ventris, quā scurra, &
eos absque fātore.

THE ass bearing it unkindly,
that a certain jester
was honoured and clothed in fair
garments, because he produced great
noises of his belly, went to
the magistrates, desiring that they
would not honour him less,
than the jester; and when
the magistrates admiring
asked, why he thought himself
so worthy of honour, he said,
because I send forth greater noi-
ses of my belly, than the jester, and
those without stink.

MOR.

Hæc fabula arguit eos,
qui profundunt suas pe-
cūctas in levissimis rebus.

MOR.

This fable reproves those,
who lay out their e-
states on the most trifling things.

F A B L E CXXIX.

*De Amne lacescente suum
Fontem Conviciis.*

*Of the River provoking his
Spring with Reproaches.*

QUIDAM amnis lacēs-
sēbat suum fontem
conviciis, ut inērtē, quōd
stāret immōbīlis, nec habēre
ullos pisces, autem com-
mendābat sē plurimū, quōd
creāret optīmōs piscēs,
& serperet per valles
blando murmurē.
Fons indignātus in amnem,
vēlūt ingrātum, rēprēssit
undas. Tunc amnis, prī-
vātus & piscibus &
dulci sōnō, evānuit.

A Certain river prō-
voked his spring
with reproaches as sluggish, because
it stood immoveable, nor had
any fish, but com-
mended himself very much,
because he bred the best fishes,
and crept through the vallies
with a pleasant noise.
The spring angry at the river,
as ungrateful, kept back
its waters. Then the river, de-
prived both of the fishes and
the delightful noise, vanished away.

MOR.

MOR.

Hæc fabula nōtat eos,
qui arrogant bona,
quæ agunt, sibi,
& non attribuant Deo,
à quo, ceu à largo
fonte, nostra bona prō-
cēdunt.

This fable censures those,
who arrogate the good things,
which they do, to themselves,
and do not ascribe them to God,
from whom, as from a large
fountain, our good things pro-
ceed.

F A B L E CXXX.

*De maligno Viro &
Demōnē.*

*Of the wicked Man and
the Devil.*

QUIDAM mālīgnus vir,
cū perpetrāvisset
plurīmā scēlēra, & sæpius
captus, & conclusus carcēre,
tēnerētur arctissimē

A Certain wicked man,
when he had committed
many wickednesses, and often
being caught, and shut in prison,
was kept very closely

pervigili custodiâ, implorabat auxilium dæmonis, qui sæpentiâ affuit illi, & liberavit eum è multis periculis. Tandem dæmon apparuit ei iterum deprehenso, & imploranti solum auxilium, habens magnum fascem calcëorum pertusorum super humeros, dicens, amice, non possum esse auxilio tibi amplius; etenim peragravi tot loca pro liberando te, ut contriverim omnes hos calcëos, & etiam nulla pecunia superest mihi, quâ valeam comparare alios; quare peribis.

MOR.

Hæc fabula admonet, ne existimemus nostra peccata fore semper impunita.

with a watchful guard, implored the help of the devil, who oftentimes helped him, and delivered him out of many dangers. At length the devil appeared to him again taken, and imploring the usual help, having a great bundle of shoes worn out upon his shoulders, saying, friend, I am not able to be a help to you longer; for I have travelled through so many places for delivering you that I have worn out all these shoes, and moreover no money remains to me, with which I may be able to purchase others; wherefore you shall perish.

MOR.

This fable advises us, not to think that our sins will be always unpunished.

F A B L E CXXXI.

De Avibus volentibus eligere plures Reges.

Of the Birds being willing to choose more Kings.

AVES consultabant de eligendis pluribus regibus, cum aquila sola non posset regere tantos greges volucrum, & fecissent satis voto, nidesstissent à consilio, mōnitu cornicis, quæ, cū causā interrogābatur,

THE birds were consulting about choosing more kings seeing the eagle alone was not able to rule so great flocks of birds, and they would have acted up to their wish, unless they had desisted from the design, by the advice of the crow, who, when the cause was asked,

cur non dūceret plūres
rēges eligēdos, inquit,
quā multi sacci implentur
difficiliūs, quā unus.

MOR.

Hæc fabula docet esse
longē mēliūs gūbernāri ab
unō, quā a multis prin-
cipibus.

why she did not think that more
kings were to be chosen, said,
because many bags are filled
with more difficulty, than one.

MOR.

This fable shews that it is
far better to be governed by
one, than by many prin-
ces.

F A B L E CXXXII.

De Muliere, quæ dicēbat,
sē velle mōri pro
suo Virō.

Of a Woman, who said,
that she was willing to die for
her Husband.

QUædam matrōna, ad-
modum pūdica &
amantissima viri, ferebat
agrē, maritum detinē-
ri adversā valetūdine; la-
mentābatur, ingemiscēbat,
& ut testāretur suum
amorem in virum, rogābat
mortem, ut, si esset erep-
tura maritum sibi,
pōtiūs vellet occidere sē,
quā illum. Inter hæc
verbā, cernit mortem veni-
entem horribili aspectu,
timōre cujus perter-
rita, & jam pœnitens sui
voti, inquit, ego non sum,
quem pētis; jacet in
lecto, quem venisti
occisura.

A Certain matron, ve-
ry chaste and
very fond of her husband, bore it
ill, that her husband was kept
down by bad health: she la-
mented, she groaned
and, that she might testify her
love to her husband, she request-
ed death, that, if he was about to
snatch her husband from her,
he rather would kill herself,
than him. Amidst these
words, she beholds death co-
ming with a horrible aspect,
with the fear of which being af-
frighted, and now repenting of her
wish, she said, I am not he,
whom you are seeking; he lies in
the bed, whom you have come
with a design to kill.

MOR.

Hæc fabula indicat, neminem esse adeo amantem amici, qui non malit esse bene sibi, quam alteri.

MOR.

This fable shews, that no one is so much the lover of a friend, who would not rather wish to be well himself, than another.

F A B L E CXXXIII.

De Adolescente cānente, in Funere Matris.

Of the young Man singing at the Funeral of his Mother.

Quidam vir prosequēbatur defunctam uxorem, quæ efferebatur ad sepulchrum lachrymis & flētibus; verò ejus filius cānebat, qui, cū increpāretur à patre, ut amēns, qui cantāret in funere matris, cū debēret esse mæstus, & fiere unā secum, inquit, mi pater, si conduxisti sacerdotes ut cānerent, cur irascēris mihi concinēti gratis? Cui pater inquit, tuum officium, & sacerdotum, non est idem.

Certain man followed his dead wife, who was carried to the grave with tears and weefings; but his son was singing, who, when he was checked by his father, as mad, who could sing at the burial of a mother, when he ought to be sad, and to weep along with him, said, my father, if you have hired priests to sing, why are you angry with me singing without hire? To whom the father said, your office, and that of the priests, is not the same.

MOR.

Hæc fabula indicat, omnia non esse decora omnibus.

MOR.

This fable shews, that all things are not decent for all men.

F A B L E CXXXIV.

De zelotypo Virō, qui dēderat Uxōrem custōdiendam.

Of the jealous Man, who had given his Wife to be guarded.

ZElotypus vir dēderat uxōrem, quam compererat vivēre fārām pudicē, cuidam amīco, cui fidēret plurīmū, custōdiendam, pollicētus ingentem pecūniā, si observāret eam itā diligētē, ut nullo mōdō violāret conjugālem copulā. At ille, ubi expertus esset hanc custōdiā nimis difficīlem aliquot dies, & comperisset suū ingenium vinci versutiā mulieris, accēdens ad maritum, dixit, se nolle gērere hanc tam dūram provinciā amfiliūs; quādoquidē ne Argus quidē, qui fuit tōtus oculātus, posset custōdirē impudicā muliērem: addidit fratērēū, si sit necesse, se malle dēferre saccum plēnum pulicibus in pratum quōtīdie intēgro anno, &, sacco solūto, pascēre eos inter herbas, & vespere rēducēre omnes dōmum, quā servāre impudicā muliērem unō diē.

A Jealous man had given his wife, whom he had found to live but little chaste, to a certain friend, to whom he could trust very much, to be guarded, having promised much money if he would watch her diligently, that by no means she could violate the conjugal tie. But he, when he had experienced this charge too difficult some days, and had found that his art was overcome by the craftiness of the woman, going to the husband, said, that he was unwilling to manage this so hard a task longer; seeing that not Argus indeed, who was all eyes, would be able to guard an unchaste woman: he added moreover, if it was necessary, that he would rather carry down a sack full of fleas into a meadow every day for a whole year, and, the sack being loosed, to feed them among the grass, and in the evening to bring them back all home, than to watch an unchaste woman one day.

MOR.

Hæc fātūla indicat, nullos custōdes esse ita diligētes,

MOR.

This fable shews, that no guards are so diligent,

qui vālēant custōdīre who can be able to keep
 impūdicas muliērēs. unchaste women.

F A B L E CXXXV.

*De Viro hēcūsante Cly-
 stērēs.*

*Of the Man refusing Cly-
 sters.*

QUIDAM vīr, Germānus
 natiōne, admōdum dīvēs,
 agrōtābat; ad curandum
 quem plūrēs medīci
 accēssērunt, (et enim muscæ
 convōlant catervatim ad
 mel) unus quōrum dīcēbat
 inter cetera, esse
 opus clystēribus, si vel-
 let convalescere; quod
 cū vir audīret, insuētus
 medicīnæ hujusmōdi, per-
 cītus furōre, jūbet
 medīcos ējci
 dōmō, dīcens, eos
 esse insanos, qui, cū
 caput dōleret, vellent
 medēri podicem.

A Certain man, a German
 by nation, very rich,
 was sick; to cure
 whom many physicians
 (for the flies
 in heaps to
 honey) one of whom said
 among other things, that there was
 need of clysters, if he wish-
 ed to recover; which
 when the man heard, unaccustomed
 to medicine of this kind, mo-
 ved with anger, he commands
 the physicians to be cast out
 of his house, saying, that they
 were mad, who, when
 the head was pained, were willing
 to cure the breech.

Mor.

Hæc fabūla indicat,
 omnia, quamvis salūtaria,
 vidēri & aspēra & obfū-
 tūra insuētis & inex-
 pērtis.

Mor.

This fable shews,
 that all things, though salutary
 seem both rough and hurt-
 ful to the unaccustomed and inex-
 periented.

F A B L E CXXXVI.

*De Asinō agrōtāntē, &
Lūpīs vīsītāntibus eum.*

*Of the Ass falling sick, and
the Wolves visiting him.*

ASINUS agrōtābat, & sūma exivērat, eum mōritūrum cītō; igitur, cūm lūpi vēnīssent ad vīsendum eum, & pētērent à filiō, quomōdo ejus pāter vālēret, ille respondit per rimulam ostii, meliūs, quā velleētis.

THE ass was sick, and the same had gone out, that he would die quickly; therefore, when the wolves had come to visit him, and were asking of the son, how his father did, he answered them through the chink of the door, better, than ye would wish him.

MOR.

Hæc fabula indicat, quod multi fingunt ferre mortem aliorum cum molestiā, quos tamen cupiunt intēre celēritēr.

MOR.

This fable shews, that many pretend to bear the death of others with trouble, whom yet they desire to die quickly.

F A B L E CXXXVII.

*De Nūce, Asino, &
Muliere.*

*Of the Nut-tree, the Ass, and
the Woman.*

QUædam mulier interrogābatnūcem, nascentem secus viam, quæ impetebatur saxis à populo prætereunte, quare esset ita amens, ut quod pluribus & majoribus verberibus caderetur, eò plures & præstantiores fructus procrearet? Cui inquit, esne immemor proverbii

A Certain woman asked a nut-tree, growing nigh the way, which was beaten with stones by the people passing by, why it was so mad, that with the more and larger strokes it was lashed, the more and better fruits it would bear? To whom it said, are you unmindful of the proverb

dīcentīs ita nux, asīnus, & mulier, sunt ligāti simīlī lēgē. Hæc tria faciunt nīl rectē, si verbēra cessant.

saying thus, a walnut-tree, an ass, and a woman, are bound by a similar law. These three do nothing rightly, if stripes cease.

MOR.

Hæc fabūla indicat, homīnēs sæpē solēre confodere se propriis jacūlis.

MOR.

This fable shews, that men often are used to wound themselves with their own darts.

F A B L E CXXXVIII.

*De Asīno, non invēniēte
Fīnem Lābōrum.*

*Of the Ass, not finding
the End of his Labours.*

ASINUS angēbātur plūrimūm hyberno tempore quod afficeretur nimio frigore, & habēret dūrum victum palearum; quare optabat vernam temperiem, & teneras herbas. Sed cū ver advēnisset, & cōgērētur à domīno, qui ērat figūlus, deferrē argillam in arēam, & lignum ad fornācem, & inde latēres & tēgūlas ad diversa lōca; pertæsus vērīs, in quo tōlerābat tot lābōres, spērābat æstātem, ut domīnus impēditus messe pātērētur eum quiescere; sed tunc quoque, cū compellerētur ferre messes in arēam, & inde tritīcum dōmum, nec esset lōcus

THE ass was grieved very much in winter time, that he was affected with too much cold, and had hard food of chaff; wherefore he desired the spring season, and the tender grass. But when spring had come, and he was compelled by his master, who was a potter, to carry wood to the furnace, and clay into the yard, and thence bricks and tiles to diverse places; tired of the spring, in which he suffered so many labours, he hoped for summer, that the master being hindered by the harvest would suffer him to rest; but then also, when he was compelled to carry the corn into the barn, and thence the wheat home, nor was there time

quiēti sibi; saltem sperabat
autumnū fore finem
labōrum: sed, cū ne
tunc quōque cernēret finem
mālōrum, cū quotidie
vīnum, pōma, & lignum
essent portanda; rursus
efflagitabat nivem &
glaciem hyēmīs, ut tunc,
saltem, aliqua requiēs con-
cederetur sibi à tantis
labōribus.

for rest to him; at least he hoped
that autumn would be the end
of his labours: but, when not
then indeed he perceived an end
of evils, seeing daily
that wine, apples, and wood
were to be carried; again
he desired the snow and
ice of winter, that then,
at least, some rest might be
granted to him from so great
labours.

MOR.

Hæc fabula indicat,
esse nulla tempora præsen-
tis vitæ, quæ non sunt sub-
jecta perpetuis labōribus.

MOR.

This fable shews,
that there are no times of the pre-
sent life, which are not sub-
ject to perpetual labours.

F A B L E CXXXIX.

De Mure, qui volvebat
contrahere Amicitiam cum
Fele.

Of the Mouse, who desired
to contract a Friendship with
the Cat.

COMPLURES mures, com-
morantes in cavo
parietis, contemplabantur
fēlem, quæ incumbēbat in
tabulato, capite
dēmissō, & tristi vultu.
Tunc unus ex iis inquit, hoc
animal videtur admodum
benignum, & mite;
et enim præfert quandam
sanctimōniam ipso vultu;
volo allōqui ipsam,
& nectere indissolubilem
amicitiam cum eā; quæ
cū dixisset, & accessis-

MANY mice, lod-
ging in the hollow
of a wall, espied
a cat, who lay on
the boarded floor, with her head
hung down, and a sad countenance.
Then one of them said, this
animal seems very
kind and mild;
for she shews a certain
sanctity in her very countenance;
I will speak to her,
and knit a stable
friendship with her; which
when he had said, and had aspi-

set propius, erat captus,
& dilaceratus à fēle.
Tunc ceteri, vidētes hoc,
aiēbant sēcum, profectò
non est crēdendum tēmērē
vultui.

proached nearer, he was caught,
and torn to pieces by the cat.
Then the rest, seeing this,
said with themselves, truly
we ought not to trust rashly
to the countenance.

MOR.

Hæc fabula innuit,
hōmīnēs non esse judicandos
è vultu, sed ex opēribus;
cūm atrōces lūpi sæpe
dēstīnēscant sub ovīnā pelle.

MOR.

This fable hints,
that men are not to be judged
by the countenance, but by works;
seeing fierce wolves often
lie hid under a sheep's skin.

F A B L E CXL.

De Asīno, qui servīēbat
īngrāto Hero.

Of the Ass, who was serving
an ungrateful Master.

ASINUS, qui servīērat
īngrāto hero multos
annos īnoffenso pēdē,
cēmēl, ut fit, dum esset
pressus grāvi sarcīnā, &
īncēdēret salebrōsā viā,
rēcīdēbat sub onēre. Tum
īmplācābilis dōmīnus com-
pellēbat eum surgēre multis
verbērībūs, nuncūpans
īgnāvum & pīgrum animal.
At miser asīnus dicēbat
sēcum, inter hæc verbēra,
īnfelix ego, qui sortītus sum
tam īngrātum herum! Nam
quāvis servīērīm ei multo
tēpiōre sine offensā, tāmen
non compensat hoc unum
delictum meis tot priatīnis
bēnēficiis.

THE ass, who had served
an ungrateful master many
years with an īnoffensīve foot,
once, as it happens, whilst he was
pressed with a heavy load, and
was going on an uneven road
fell under the burden. Then
the īmplacable master com-
pelled him to rise with many
stripes calling him
a lazy and dull animal.
But the miserable ass said
with himself, among these stripes,
unhappy I, who have gotten
so ungrateful a master! For
though I have served him a long
time without offence, yet
he does not weigh this one
fault with my so many ancient
kindnesses.

MOR.

Hæc fabula conficta est
in eos, qui, immemores
beneficiorum collatorum
sibi prossequuntur etiam
minimam offensam sui be-
nefactoris in se atroci
pænâ.

MOR.

This fable was invented
for those, who, unmindful
of kindnesses conferred
on them, punish even
the least offence of their bene-
factor against themselves with severe
punishment.

F A B L E CXLI.

De Lupo, suadente His-
trici, ut deponeret
sua Tela.

Of the Wolf, persuading the Por-
cupine, that she would lay down
her Darts.

LUPUS esuriens inten-
derat animum in his-
tricem, quam tamēn non au-
debat invadere, quia erat
munita undēque sagittis.
Autem astutiā excogitatā
perdendi eam, cepit sua-
dere illi, nē portā-
ret tantum onus telorum
tergo tempore pacis,
quandōquidem sagittarii non
portarent aliquid, nisi cum
tempus praelii instaret:
cui histrix inquit,
est credendum semper esse
tempus praeliandi adversus
lupum.

THE wolf hungering had
bent his mind upon the por-
cupine, which nevertheless he dar-
ed not to attack, because she was
fortified every where with darts.
But a trick being devised
of destroying her, he began to per-
suade her, that she would not
carry so great a burden of darts
on her back in time of peace,
seeing the archers did not
carry any thing, except when
the time of battle was near:
to whom the porcupine said,
I ought to believe always that there is
a time of fighting against
a wolf.

MOR.

Hæc fabula innuit,
sapientem virum oportere
semper esse munitum
adversus fraudes inimicō-
rum, & hostium.

MOR.

This fable hints,
that a wise man ought
always to be fortified
against the deceits of ene-
mies, and foes.

F A B L E CXLII.

*De MURE liberāte
MILVUM.*

*Of the MOUSE freeing
the KITE.*

M*MUS, conspīcātus milvum inſpīcītum laqueō aucūpis, mīſertus eſt avīs, quamvis inimīcā sibi; vincūlisque abrōsis dentibus, fēcit viam sibi evōlandi. Milvus, immēmōr tanti benēficii, ubi vīdit se sōlūtum, corripīens mūrem suspīcantem nīl tāle, lācerāvit unguibus, & rostro.*

T*HE mouse, having espied the kite entangled in the snare of the fowler, pitied the bird, though hostile to him, and the bands being gnawed with his teeth, he made a way for him of flying out. The kite, unmindful of so great kindness, when he saw himself loosed, seizing the mouse suspecting no such thing, tore him with his claws, and bill.*

MOR.

Hæc fabūla indicat, malignos virōs sōltere repēdere gratias hujus mōdi suis benefactoribus.

MOR.

This fable shews, that wicked men are used to repay thanks of this kind to their benefactors.

F A B L E CXLIII.

*De Cochleā pētētē à Jōvē,
ut flosset ferre
suam dōmum sēcum.*

*Of the Snail desiring of Jupiter,
that she might be able to carry
her house with her.*

C*UM Jupiter, ab exordio mundi, largīrētur singulis animantibus mūnera, quæ petīssent, cochleā petiit ab eo, ut posset circumferre suam dēmum. Interrogāta à Jove, quare exposcēret tūc mūnus ab*

W*HEN Jupiter, from the beginning of the world, bestowed on all the animals the gifts, which they had desired, the snail desired of him that she might be able to carry about her house. Being asked by Jupiter, why she asked such a gift from*

eo, quod fütürum erat
grävè, & molestum illi,
inquit, mälö ferre tam
grave onus *perpētūō*, quàm
non posse vitäre malum
vicīnum, cüm mihi libüerit.

him, which would be
heavy, and troublesome to her,
she said, I choose rather to bear so
heavy a burden *perpetually*, than
not to be able to avoid a bad
neighbour, when I please.

MOR.

Hæc fabüla indicat,
vicinitätē mälörum
fugtiendam omni incom-
mødō.

MOR.

This fable shews,
that the neighborhood of bad men
is to be avoided with every in-
convenience.

F A B L E CXLIV.

*De Herinaceo ejicientē
Vipëram hospitem.*

*Of the Hedge-Hog, casting out
the Viper her landlady.*

HErinacëus, *presentiens*
hyëmē adventäre,
rogävit vipëram, ut concē-
deret locum sibi in suä
cavernä adversus vim
frīgōris; quod cüm illä
fēcisset, herinaceus, *pervol-*
vens se huc atque illuc,
pungēbat vipëram acu-
minē spinārū, & torquēbat
vehēmētēr; illä vidēns se
mälē tractätam quando
suscepit herinacëum hospī-
tiō, oräbät eum blandis
verbis, ut exirēt,
cüm locüs esset nimis
angustus duōbus. Cui
herinaceus inquit, ex-
eat, qui nēquit manēre
hic; quare vipëra sen-
tiens, non esse locum

THE hedge-hog, *perceiving*
the winter to approach,
asked the viper, that she would
grant room to him in her
cavern against the violence
of the cold; which when she
had done, the hedge-hog, roll-
ing himself hither and thither,
pricked the viper with the sharp-
ness of his darts, and tormented her
exceedingly, she seeing herself
ill treated, when
she received the hedge-hog in lod-
ging, entreated him with fair
words, that he would go out,
seeing the place was too
narrow for two. To whom
the hedge-hog said, let him
go out, who cannot stay
here; wherefore, the viper *per-*
ceiving, that there was not room

sibi ibi, cessit illinc for her there, departed thence
ex hospitio. out of her lodging.

MOR.

Hæc fabula indicat, eos
non esse admittendos in con-
sortium, qui possunt ejicere
nos.

MOR.

This fable shews, that they
are not to be admitted into fel-
lowship, who are able to cast us
out.

F A B L E CXLV.

De quodam Agricola &
Poeta.

Of a certain Farmer and
a Poet.

QUIDAM agricola accē-
dens ad poetam, cujus
agros colēbat, cum offen-
disset eum solum inter librōs,
interrogabat eum quo
facto posset vivere ita solus?
Cui ille inquit, tantum
cæpi esse solus, postquam
advēnisti huc.

MOR.

Hæc fabula indicat,
eruditos viros, qui conti-
nūo stipantur turbā
doctissimorum virorum,
tunc esse solos, cum fuerint
inter illiteratos hominēs.

A Certain farmer co-
ming to a poet, whose
fields he ploughed, when he had
found him alone among his books,
asked him by what
way he was able to live so solitary.
To whom he said, I only
began to be solitary, since
you came hither.

MOR.

This fable shews,
that learned men, who conti-
nually are thronged with a crowd
of the most learned men,
then are alone, when they are
among illiterate persons.

F A B L E CXLVI.

*De Lūpō, indūto pelle
Ovis, qui dēvōrābāt
Grēgem.*

*Of the Wolf, clothed with the skin
of a Sheep, who devoured
the Flock.*

LUpūs, indūtus pelle
ovis, immiscuit se
grēgi ovium, &
quotīdīe occīdēbat alīquam
ex eis: quod cūm pa-
stor animadvertisset, suspen-
dit illum in altissimā
arbore. Autem cāteris
pastoribus interrōgantibus,
cur suspendisset ovem,
aiēbāt, quīdem pellis est
ōvis, ut vidētis; autem
opēra ērānt lūpī.

A Wolf, clothed with the skin
of a sheep, mixed himself
with a flock of sheep, and
daily killed some
of them: which when the shep-
herd had observed, he hang-
ed him on a very high
tree. But the other
shepherds enquiring,
why he had hung a sheep,
he said, indeed the skin is
a sheep's, as you see; but
the works were a wolf's.

MOR.

Hæc fabula indicat,
hōmīnēs non esse iudican-
dos ex habitu, sed ex
opēribus; quoniam multi
faciunt opēra lūpīna sub
vestimentis ovium.

MOR.

This fable shews,
that men are not to be judg-
ed by their dress, but by
their works; because many
do the works of wolves under
the garments of sheep.

F A B L E CXLVII.

*De CANE occidente OVES
sui Domini.*

*Of the DOG killing the SHEEP
of his Master.*

Quidam pastor dēderat
suas ovēs cāni custō-
diendas, pascens illum
optimis cībīs. At ille sæpe
occīdēbat alīquam ovem;
quod cūm pastor animad-

A Certain shepherd had given
his sheep to his dog to be
kept, feeding him
with the best meats. But he often
killed some sheep;
which when the shepherd had ob-

vertisset, cāpiens cānem, vōlēbat occīdēre eum. Cui cānis inquit, quare cūpis pīdēre me? Sum ūnus ex tuis domesticis; potius intērfice lūpum, qui continūo insidīatur tuo ovīli. - Imō, inquit pastor, pūto te māgis dignum morte, quā lūpum: et enim ille prōfitētur se meum hostem pālā; verō tu, sub spēcīe amīcitīæ, quotidīe imminūis meum grēgem.

MOR.

Hæc fabūla indicat, eos esse pūnīēdos longē magis, qui lādunt nos sub spēcīe amīcitīæ, quā qui prōfitētur sē nostros inīmicos pālā.

served, catching the dog, he designed to kill him. To whom the dog said, wherefore do you desire to destroy me? I am one of your domestics; rather slay the wolf, who continually lies in wait for your sheepfold. Nay, says the shepherd, I think that you are more worthy of death, than the wolf: for he professes himself my enemy openly; but you, under the show of friendship, daily diminish my flock.

MOR.

This fable shews, that they are to be punished far more, who hurt us under the show of friendship, than they who profess themselves our enemies openly.

F A B L E CXLVIII.

De ARIETE pugnāntē cum TAURO.

Of the RAM fighting with the BULL.

ERAT quīdam ariēs inter oves, qui hābēbat tam firmum cāput & cornūa, ut stātim & facīlē supēraret ceteros ariētēs; quāre cū invēnīret nullum ariētem amplius, qui auderet obsistere sibi occursanti, elātus crebris victōriis, ausus est provōcāre taurum ad pugnam; sed primo congressu,

THERE was a certain ram, among the sheep, who had so strong a head and horns, that instantly and easily he could overcome the other rams; wherefore when he found no ram any longer, who dared to withstand him running against him, puffed up with frequent victories, he dared to challenge a bull to battle; but at the first attack,

cùm ārīetāvisset in when he had butted against
 frontem tauri, est rēper- the forehead of the bull, he was
 cussus tam atrōci ictu, struck back with so cruel a blow,
 ut, fērē mōrīēns, dīcēret that, almost dying, he said
 hæc, stultus ego! these words, fool that I am!
 quid ēgi? Cur ausus sum what have I done? why have I dared
 lācessēre tam pōtēntem ad- to provoke so powerful an ad-
 versāriū, cui natūra versary, to whom nature
 creāvit me impārem? hath created me unequal?

MOR.

Hæc fabūla indicat, non esse certandum cum pōtēntiōribus.

MOR.

This fable shews, that we must not contend with those who are more powerful.

F A B L E CXLIX.

De Aquilā rāpēnte Filios Cunicūli.

Of the Eagle snatching the Young of the Coney.

AQUILA, nīdūlāta in altissimā arbore, rāpserat filios cunicūli, qui nascēbātur non longē illinc, in prādam suōrum pullōrum; quam cunicūlus orābat blandis verbis, ut dignārētur restituere suos filiōs sibi; at illa, arbitrans eum esse pusillum & terrēstre animal, dilacerābat eos ungūibus, quos apponēbat suis pullis epulāndos in conspectu matris: tunc cunicūlus, commētus morte suōrum filiōrum, haud permisit hanc injūriam abire impunitam; et enī effōdit arborem, radicitus, quæ

THE eagle, having built a nest in a very high tree, had snatched away the young of the coney, who was fed not far from thence, for the prey of her young; whom the coney besought with fair words, that she would condescend to restore her young to her; but she, supposing him to be a little and earthly animal, tore them with her talons, which she set before her young to eat in the sight of the dam: then the coney, moved at the death of his young, permitted not this injury to go unpunished; for he dug up the tree by the roots, which

sustinēbat nūlum quæ
firōcīdens lēvi impulsu
 ventōrum, dejecit
 pullos aquīlæ, adhuc implū-
 mes, in hūmum, qui,
depasti à fēris, præ-
 būerunt solatium doloris
cunicūlo.

sustained the nest, which
 falling with a light blast
 of the winds, threw down
 the young of the eagle, as yet un-
 fledged, upon the ground, who,
 being eaten up by the wild beasts, af-
 forded comfort of grief
 to the coney.

MOR.

Hæc fabūla indicat, ne-
 mīnem frētum suā potentiā
debēre despīcere imbecilliores,
 cūm aliquando infirmiores
ulciscantur injūrias poten-
 tiorum.

MOR.

This fable shews, that no
 man relying on his own power
 ought to despise the weaker,
 seeing that sometimes the weaker
 revenge the injuries of the more
 powerful.

F A B L E C L.

*De Lupo, pisce Fluvii,
 affectante Regnum
 Maris.*

*Of the Pike a Fish of the River,
 affecting the Dominion
 of the Sea*

ERAT lūpus, in quō-
 dam amne, qui ex-
 cēdēbat catēros pisces
ejūsdem fluminis in pul-
 chritūdine, magnitūdine, ac
 robōre; unde omnes admī-
 rābantur, & afficiēbant
 eum maximo honōre;
 quare elātus superbiā
caſut appetēre majōrem
 principātum. Igītur ame-
 ne relīcto, in quo regnā-
 verat multos annos, ingres-
 sus est mǎre, ut vendi-
 cāret regnum ejus sibi;
 sed offendens delphī-
 num mīræ magnitūdinis,

THERE was a pike, in a cer-
 tain river, who ex-
 ceeded the other fishes
 of the same river in fair-
 ness, largeness, and
 strength; whence all admī-
 red, and treated
 him with the greatest honour;
 wherefore puffed up with pride
 he began to covet greater
 pre-eminence, therefore the ri-
 ver being left, in which he had
 reigned many years, he entered
 the sea, that he might chal-
 lenge the dominion of it to him-
 self; but finding a dol-
 phin of wonderful size,

*qui regnābat in illo, est ita insectātus ab illo, ut au-
fūgiens vix ingrēdērētur
ostium amnis, unde
ausus est exire non amplius.*

*who reigned in it, he was
so pursued by him, that flying
away scarcely could he enter
the mouth of the river, whence
he dared to go out no more.*

MOR.

*Hæc fabula admōnet nos,
ut, contenti nostris rebus,
non appetāmus, quæ sunt
longē majōra nostris vīribus.*

MOR.

*This fable admonishes us,
that, content with our own things,
we ought not to covet those which are
by far greater than our strength.*

F A B L E C L I.

*De OVE convitiante
Pastōri.*

*Of the SHEEP railing on
the Shepherd.*

OVis convitiābatur pa-
stōri quod non con-
tentus lactē, quod mul-
gēbat ab eā in suum usum,
& usum filiorum,
insuper dēnūdāret illam
vellēre. Tunc pastor
irātus trahēbat ejus filium
ad mortem. Ovis inquit,
quid pėjus pōtēs facere
mihi? Pastor inquit, ut
occīdam te, & projiciam
devorandam lūpis &
canibus. Ovis siluit,
formīdans adhuc majōra sup-
māla.

A Sheep railed on her shep-
herd, because not con-
tent with the milk, which he
milked from her for his own use,
and the use of his children,
moreover he stripped her
of the fleece. Then the shepherd
being angry dragged her young one
to death. The sheep says,
what worse are you able to do
to me? The shepherd says, that
I may kill you, and throw you out
to be devoured by the wolves and
dogs. The sheep was silent,
fearing yet greater
calamities.

MOR.

*Hæc fabula indicat,
hōmīnēs non debere excan-
descere in Deū, si permittat
divitias & filios auferri
ipsis; cūm possit
inferre etiam majōra sup-*

MOR.

*This fable shews,
that men ought not to grow
warm against God, if he permit
riches and children to be taken
from them; when he is able
to bring even greater punish-*

plicia iſſis & viventibus *ments on themſelves both living*
& mortuis. *and dead.*

F A B L E CLII.

De Aurigā & Rōtā
Currūs ſtridente.

Of the Waggoner and the Wheel
of the Waggon creaking.

AURIGā interrogābat
 currum, quare
 rōta, quæ erat deterior,
 ſtrideret, cū cætēre non
 facerent idem? Cui
 currus inquit, ægrōti
 ſemper conſueverunt eſſe
 morōſi & quēruli.

THE waggoner asked
 the waggon, why
 the wheel, which was worſe,
 creaked, when the reſt did
 not do the ſame? To whom
 the waggon ſaid, the ſick
 always are uſed to be
 peeviſh and complaining.

MOR.

Hæc fabula indicat, mæla
ſemper ſolere impellere
homines ad quærimoniā.

MOR.

This fable ſhews, that calamities
always uſe to drive
men to complaint,

F A B L E CLIII.

De Viro volente experiri
Amicos.

Of the Man willing to try
his Friends.

QUIDAM vir admōdum
 divēs & liberālis,
 habebat magnam cōpiam
 amīcōrum, quos ſæpe invī-
 tābat ad cœnam; ad quem
 accēdebant libentiſſimē.
 Autem volēns experiri, an
 eſſent fidēles ſibi
 in labōribus & periculis,
 convocavit eos omnes, di-
 gens, inimicos eſſe obortos

A Certain man very
 rich and liberal,
 had a great number
 of friends, whom often he in-
 vited to ſupper; to whom
 they came very gladly.
 But willing to try, whether
 they would be faithful to him
 in labours and dangers,
 he called together them all, ſay-
 ing, that enemies had riſen againſt

sibi, quos statuit
occidere; quare, armis cor-
reptis, trent secum,
ut ulciscerentur injurias
illatas sibi. Tum omnes
caperunt excusare se,
præter duos. Igñtur, cæteris
repudiatis, habuit tantum
illos duos in numero
amicorum.

him, whom he resolved
to kill; wherefore, arms being
taken up, they should go with him,
that they might revenge the injuries
offered to him. Then they all
began to excuse themselves,
except two. Therefore, the rest
being rejected, he kept only
those two in the number
of his friends.

MOR.

Hæc fabula indicat, ad-
versam fortunam esse
optimum experimentum
amicitiæ.

MOR.

This fable shews, that ad-
verse fortune is
the best experiment
of friendship.

F A B L E CLIV.

*De Vulpē laudante Carnem
Leporis Cāni.*

*Of the Fox praising the Flesh
of the Hare to the Dog.*

CUM vulpes fugaretur
à cane, & jamjam
esset capiēda, nec
cognosceret ullam aliam
viam evadendi, inquit, O
cānis, quid cupis perde-
re me, cujus caro non pō-
tēst esse ulli usui tibi?
cāpe potius illum leporem;
(et enim lepus aderat propē)
cujus carnem mortales dicunt
esse suavissimam. Igñtur
cānis, mōtus consilio
vulpis, vulpe omissa,
insēcutus est leporem; quem
tāmen non pōtuit capere ob
ejus incredibilem velocitatem.
Post paucos dies

WHEN the fox was put to flight
by the dog, and just now
was to be caught, nor
knew any other
way of escaping, he said, O
dog, why do you desire to de-
stroy me, whose flesh can-
not be of any use to you?
catch rather that hare;
(for the hare was nigh)
whose flesh men say
is very sweet. Therefore
the dog, moved with the advice
of the fox, the fox being let alone,
pursued the hare; which
yet he could not catch for
his incredible swift-
ness. After a few days

læpus conveniens vulpem accusabat eam vehementer, (et enim audierat ejus verba) quod demonstrasset se cani. Cui vulpēs inquit, lepus, quid accūsas me, cūm laudari te tantopere? Quid diceres, si vituperassem te?

MOR.

Hæc fabula indicat, hominēs machinari perniciem aliis sub specie laudationis.

the hare meeting - the fox accused her violently, (for he had heard her words) because she had shewn him to the dog. To whom the fox said, O hare, why do you accuse me, when I have praised you so greatly? What would you say, if I had slighted you?

MOR.

This fable shews, that men contrive destruction for others under the pretence of commendation.

F A B L E CLV.

De Lepore petente Calliditatem, & Vulpe Celeritatem à Jove.

Of the Hare asking Craftiness, and the Fox Swiftness from Jupiter.

LEPUS & vulpēs petebant à Jove; hæc, ut adjungeret celeritatem suæ calliditati; ille, ut adjungeret calliditatem suæ celeritati: quibus Jupiter ita respondit; *elargitus sumus munera singulis animantibus, ab origine mundi, è nostro liberalissimo sinu; sed dedisse omnia uni fuisset injuria aliorum.*

MOR.

Hæc fabula indicat, Deum esse largitum sua

THE hare and the fox begged of Jupiter; the one, that he would join swiftness to her craftiness; the other, that he would join craftiness to his swiftness: to whom Jupiter thus answered; *we have bestowed gifts on all living creatures, from the beginning of the world, out of our most liberal bosom; but to have given all to one would have been the injury of others.*

MOR.

This fable shews, that God has bestowed his

mūnēra ita æquāli lance,
ut quīsque debēat esse con-
tēntus suā sorte.

gives with so equal a balance,
that every one ought to be con-
tēnt with his own lot.

F A B L E CLVI.

De Equo inculto, sed
velōci, & catēris irri-
dentibus eum.

Of the Horse ugly, but
swift, and the rest mock-
ing him.

COMPLŪRES equi fuērāt
adducti ad Circenses
lūdōs, ornāti pulcherri-
mīs phalēris, prāter unum,
quem catēri irridēbant, ut
incultum, & ineptum ad
tāle certāmen; nec opīnā-
bantur, fūtūrum unquam
victōrem. Sed ūbi tempus
currendi advēnit, & sig-
no tubæ dato,
cuncti exsilīere ē carcere,
tum dēmum innotuit, quantō
hic paulō antē irrisus su-
pērāret catēros velōcitātē;
etēnim, omnibus aliīs relic-
tis post se longo intervallo,
assēcūtus est palmam.

MANY horses were
brought to the Circensian
games, adorned with very beauti-
ful trappings, except one,
whom the rest laughed at, as
ugly, and unfit for
such an engagement; nor did they
think, that he would be ever
the conqueror. But when the time
of running approached, and, the sig-
nal of the trumpet being given,
all started from the goal,
then at last it appeared, how much
this horse a little before derided, ex-
celled the rest in swiftness;
for, all the others being
left behind him a long distance,
he gained the victory.

MOR.

Fabūla significat, hōmīnēs
non iudicandos ex habitu,
sed ex virtūte.

MOR.

The fable signifies, that men
are not to be judged by their dress,
but by their virtue.

F A B L E CLVII.

*De Rustico admisso ad
Jurisconsultum per vocem
Hædi.*

*Of the Countryman admitted to
a Lawyer by the voice
of a Kid.*

Quidam rusticus, implicatus gravi litē, accessit ad quendam jurisconsultum, ut, eo patrōno, explicāret se. At ille, impeditus aliis negotiis, jubet renunciāri, se nunc non posse vacāre illi; quare abiret rēditurus aliās. Rusticus, qui fidēbat ei plurimū, ut vētēri & fido amico, nunquam admittēbatur. Tandem dēfērēns hædum, adhuc lactentem & pinguem, secum, stābat ante fōres jurisphēriti, & vellēcans hædum, coēgit illum balāre. Janitor, qui solēbat admittēre eos, quē portārent dōna, ex præcepto heri, voce hædi audītā, illico apēriēns janūam, jubet hominē introīre. Tunc rusticus, conversus ad hædum, inquit, mi hædūle, āgō grātiās tibi, quæ effēcisti has fōres tam faciles mihi.

A Certain countryman, entangled in a heavy suit, went to a certain lawyer, that, he being his patron, he might extricate himself. But he, hindered with other affairs, orders him to be told, that he now was not able to attend to him; wherefore he should go away to return at another time. The countryman, who trusted to him very much, as an old and faithful friend, never was admitted. At length bringing a kid, as yet sucking, and fat, with him, he stood before the door of the lawyer, and plucking the kid, forced him to bleat. The porter who, used to admit those, who brought gifts, at the command of his master, the voice of the kid being heard, presently opening the gate, orders the man to enter. Then the countryman, having turned to the kid, said, my little kid, I give thanks to you, who have made these doors so easy to me.

MOR.

Fabūla indicat, nullas res esse tam dūras & diffi-

MOR.

The fable shews, that no things are so hard and diffi-

cilēs, quas munērā non cult, which gifts cannot
aperiūt. open.

F A B L E CLVIII.

De Sēne deſiciente
Saxis Juvēnem
diripientem Pōma ſibi.

Of the old Man driving down
with Stones the young Man
stealing Apples from him.

QUIDAM sēnēx orābat
juvēnem diripientem
pōma ſibi blandis verbis,
ut descendēret ex
arbōre, nec vellet auferre
suas res; sed cū fundē-
rēt verba incassū, juvēne
contemnente ejus ætātem
& verba, inquit, audio,
esse aliquam virtūtem non
tantū in verbis, verū
etiam in herbis; igitur cepit
vellere grāmen, & jacere in
illum; quod juvēnis
conspicātus ridēbat vēhe-
menter, & arbitrābātur
sēnem delirāre, qui crē-
deret, se posse depē-
lere eum ex arbōre. Tunc
sēnēx, cāpiens expēiri
omnia, inquit, quando verba
& herbæ vālēt nil
adversus raptōrem meūrum
rērum, āgam - eum
lapidibus, in quibus quoq;
dicunt esse virtūtem; &
jacēns lapidēs, quibus
implēverat grēmium, coēgit
illum descendere, & abire.

A Certain old man entreated
a young man stealing
apples from him with fair words,
that he would descend from
the tree, and would not take away
his things; but when he utter-
ed words in vain, the young man
despising his age,
and words, he said, I hear,
that there is some virtue not
only in words, but
also in herbs; therefore he began
to pull grass, and to throw it at
him; which the young man
having seen laughed might-
ily and thought that
the old man was doting; who be-
lieved, that he was able to drive
him down out of the tree. Then
the old man, desiring to try
all things, said, when words
and herbs avail nothing
against the stealer of my
things, I will pelt him
with stones, in which also
they say that there is virtue; and
throwing stones, with which
he had filled his lap, he forced
him to come down, and to go away.

MOR.
Hæc *fabŭla* indicat,
omnia [esse] tentanda
sapienti, priusquam
confŭgiat ad auxilium
armõrum.

MOR.
This *fable* shews,
that all things are to be tried
by a wise man, before
he has recourse to the help
of arms.

F A B L E CLIX.

De Lusiniã follicente
Accipitri Cantum pro
suã Vitã.

Of the Nightingale promising
to the Hawk a Song for
her Life.

Lusiniã comprehensã
à famēlico accipitre,
cũ intelligēret, se
fore devorandam ab eo,
rogabat eum blandē, ut
dimitteret. se, polli-
cita, sēsē rēlāturam
ingentem mercēdem pro
tanto bēnēficio. Autem cū
accipiter rogāret, quid
gratiæ posset refēre
sibi; inquit, demulcēbo
tuas aures dulcibus cantibus.
Accipiter respondit, mālō,
demulcēas meum ventrem;
possum vivēre sine tuis
cantibus, sed non sine
cibo.

THE nightingale being caught
by a hungry hawk,
when she understood, that she
would be devoured by him,
asked him fairly, that
he would dismiss her, having
promised, that she would pay him
a great reward for
so great a kindness. But when
the hawk asked, what
favour she could return
to him; she said, I will soothe
your ears with sweet songs.
The hawk answered, I had rather,
you would soothe my belly;
I am able to live without your
songs, but not without
meat.

MOR.
Hæc *fabŭla* docet, uti-
lia [esse] antepōnenda
iucundis.

MOR.
This *fable* teaches that pro-
fitable things are to be preferred
to pleasant.

F A B L E CLX.

*De Lëone elëgente Porcum
Söcïum sibi.*

*Of the Lion choosing the Hog
as a Companion to himself.*

LEO, *cùm* vellet
adsciscere söcios sibi,
& multa animälia optärent
adjungere sese illi, &
exposcerent id vötis &
präcibus, catëris spretis,
völuit inire
societätem solümcum porco.
Autem rögätus causam,
respondit, quia hoc ani-
mal est adeò fidum, ut nun-
quam relinqueret suos amicos
& söcios in ullo, quantumvis
magno, discrimine.

MOR.

Hæc fabüla docet,
amicitiäm eörum appeten-
dam, qui tempöre adver-
sitätis non referunt pedem
à præstando auxilio.

THE Lion, *when* he desired
to take companions to himself,
and many animals wished
to join themselves to him, and
requested it, with vows and
prayers, the others being despised,
chose to enter into
society only with the hog.
But being asked the cause,
he answered, because this ani-
mal is so faithful, that he ne-
ver would leave his friends
and companions in any, ever so
great, danger.

MOR.

This fable teaches,
that the friendship of those is to be
desired, who in the time of ad-
versity do not draw back their foot
from affording assistance.

F A B L E CLXI.

*De Culice pëtentë Cïbum &
Hospitium ab Ape.*

*Of the Gnat asking Meat and
Lodging of the Bee.*

CUM culex hyberno
tempöre conjiceret, se
peritürum frigöre &
famë, accessit ad alveäria
apium pëtëns cïbum &
hospitium ab eis; quæ
si fuisset consëcütus ab eis

WHEN the Gnat in the winter
time conjectured, that he
would perish with cold and
hunger, he went to the hives
of the bees asking meat and
lodging from them; which
if he could have obtained from them

promittebat, *se edoctūrum*
earum filios artem
musicæ. Tunc quædam
âvis respondit, at ego
mallem, quod mei liberi
ediscant meam artem, quæ
poterit eximere eos à
pericūlo famis & frigoris.

he promised, *that he would teach*
their children the art
of music. Then a certain
bee answered, but I
would rather, that my children
would learn my art, which
will be able to exempt them from
the danger of hunger and cold.

MOR.

Hæc fabula admōnet
 nos, ut erudiāmus nostros
 liberos his artibus, quæ
 valent vindicāre eos ab
 inopiā.

MOR.

This fable admonishes
 us, that we should instruct our
 children in those arts, which
 are able to defend them from
 want.

F A B L E CLXII.

De Asino Tubicīne, &
 Lepōre Tabellario.

Of the Ass the Trumpeter, and
 the Hare the Letter-Carrier.

LEO, rex quadrupē-
dum, pugnatūrus
adversus volūcres, instruēbat
suas acies : autem inter-
rogātus ab urso, quid iner-
tia asini, aut timiditas
lēporis confēret victō-
riam ei, quos cernēbat
adēsse ibi inter ceteros,
 respondit, *asinus,*
clangore suæ tubæ,
concitabit, milites ad
pugnam ; vērō lēpus fun-
gētur officio tabellarii
ob celertatem pedum.

THE lion, *the king of the four-*
footed beasts, about to fight
against the birds, arranged
his troops : but being ask-
ed by the bear, how the slug-
gishness of the ass, or the fearful-
ness of the hare could bring victo-
ry to him, whom he saw
to be present there among the rest,
 he answered, *the ass,*
with the sound of his trumpet,
will rouse the soldiers to
the fight ; but the hare will per-
form the office of a letter-carrier
through the swiftness of his feet.

MOR.

Fabula significat, nemī-
 nemesse adeo contemptibilem, one

MOR.

The fable signifies, that no
 one is so contemptible,

qui non possit prōdesse pōbis who cannot be profitable to us
in aliquā re. in some way.

F A B L E CLXIII.

De Accipitribus Inimicis Of the Hawks Enemies
inter se, quos among themselves, whom
Columbæ composuerunt. the Doves reconciled.

ACCIPITRES INIMICI inter
se decertabant quotīdīe,
& occupāti suis invīdiis
minimē infestabant alias
aves. Cōlumbæ dolēntēs,
lēgātis missis, composuere
eos: sed illi, ubi sunt
effecti amīci inter se,
non desinēbant vexāre &
occidēre cēteras imbecilliōres
aves, & maximē cōlumbas.
Tum cōlumbæ dīcēbant,
quam utīlior erat discordīa
accipitrum nōbis,
quā concordīa?

MOR.

Hæc fabūla admōnet,
ōdia mālōrum cīvīum
inter se pōtius alen-
da, quā extinguenda, ut,
dum certant inter
se, permittant bōnōs
vīros vivēre quīetē.

THE hawks enemies among
themselves contended daily,
and busied with their own enmities
they very little plagued the other
birds. The doves grieving,
ambassadors being sent, reconciled
them: but they, when they were
made friends among themselves,
did not cease to vex and
kill the other weaker
birds, and especially the doves.
Then the doves said
how much better was the discord
of the hawks to us,
than their agreement?

MOR.

This fable informs us,
that the hatreds of bad citizens
among themselves rather are to be
cherished than extinguished, that,
whilst they are contending among
themselves, they may suffer good
men to live quietly.

F A B L E CLXIV.

De Sene volente differre Mortem.

Of the old Man willing to defer Death.

Quidam senex rogabat mortem; quæ advenerat ereptura cum e vitâ, ut deferret, dum condere suum testamentum, & præpararet cætera necessaria ad tantum iter. Cui mors inquit, cur, monitus toties à me, non præparasti te? Et, cum ille diceret, quod nunquam viderat eam antea, inquit, cum quotidie rapiëbam non modo tuos æquales, quorum nulli ferè jam restant, verùm etiam juvenes, pueros, & infantes nonne admonebam te tuæ mortalitatis? Cum sentiëbas tuos oculos tabescere, tuum auditum minui, & tuos cæteros sensus deficere indies, nonne dicebam tibi, me esse propinquam? & negas, te esse admonebitum? quare non est differendum ulterius.

A Certain old man asked death, who had come to snatch him out of the world, that he would defer it, till he would make his will, and prepare other things necessary for so great a journey. To whom death said, why, warned so often by me, have you not prepared yourself? And, when he said, that he never had seen him before, he said, when daily I was snatching away not only your equals, of which none almost now remain, but also young [men, boys, and infants, did not I warn you of your mortality? When you perceived your eyes to grow dim, your hearing to be lessened, and your other senses to decay daily, did I not say to you, that I was near? and do you deny, that you have been warned? wherefore it is not to be deferred longer.

MOR.

Hæc fabula indicat, quod debemus vivere, quasi semper cernamus mortem adesse.

MOR.

This fable shews, that we ought to live, as if always we saw death to be present.

F A B L E CLXV.

*De Avāro Viro allōquente
Saccūlum Nummi.*

*Of the covetous Man speaking to
the Bag of Money.*

QUIDAM avārus vir
mōrītūrus, & rēlic-
tūrus ingentem ācervum
aureōrum, malē partum,
interrogābat. saccūlum
nummōrum, quem jussit
affēri sibi, quibus
esset allātūrus volup̄tatem?
Cui saccūlus inquit, tuis
hērēdibus, quī profun-
dent nummos quāsitos ā
te tanto sudōre in
scortis & conviviiis; &
dēmōnibus, quī mancī-
pābunt tuam animam
āternis suppliciis.

MOR.

Hæc fabūla indicat esse
stultissimum labōrāre
in eis, quæ sint
allātūra gaudium aliis,
autem tormenta nobis.

A Certain covetous man
going to die, and leave
behind him a vast heap
of golden pieces ill gotten,
asked a bag
of money, which he commanded
to be brought to him, to whom
it was about to procure pleasure?
To whom the bag said, to your
heirs, who will
spend the money acquired by
you with so great sweat among
whores and feasts; and
to devils, who will tor-
ment your soul
with eternal punishments.

MOR.

This fable shews that it is
a most foolish thing to labour
in those things, which may be
likely to procure joy to others,
but torments to ourselves.

F A B L E CLXVI.

*De Vulpe & Capro.**Of the Fox and the He-Goat.*

VULpes & cāper siti-
bundī descendērunt in
quendam putēum; in quo
cūm perbibissent, vulpes
ait capro circumspicienti
rēditum, cāper, esto bonō
anīmo, namque excōgitāvi,
quo pacto uterque sīmus
rēduces. Siquīdem tu
eriges te rectum, priōribus
pēdibus admōtis ad
pariētem, & reclinābis
tua cornūa, mento adducto
ad pectus, ego transiliens
per tua terga & cornūa,
& evādens extra putēum,
educam te isthinc
postēā. Cujus consilio
capro habentē fidem, atque
obtempērante, ut illa jubē-
bat, ipsa prosiliit ē puteo,
ac deīnde gestiēbat prae
gaudio in margine putēi,
& exultābat, habens nihil
curae de hirco. Catērum,
cūm incusarētur ab hirco,
ut fēdisfrāga, respondit,
enimvēro, hirce, si tibi
esset tantum sensūs in
mente, quāntum est
setarum in mento, non de-
scendisses in puteum,
priusquam habuisses explo-
ratum de rēditu.

A FOX and a goat being thir-
sty descended into
a certain well; in which
when they had well drunk, the fox
says to the goat looking about for
a return, goat, be of good
courage, for I have thought
how we both may be
brought back. If indeed thou
wilt raise up thyself strait thy fore-
feet being applied to
the wall; and wilt lean forward
thy horns, thy chin being drawn
to thy breast, I leaping
over thy back and horns,
and escaping out of the well
will bring thee out thence
afterwards. To whose counsel
the goat giving credit, and
obeying, as she order-
ed, she leaped out of the well,
and then jumped for
joy upon the brink of the well,
and rejoiced, having no
care about the goat. But,
when she was accused by the goat,
as a league-breaker, she answered,
indeed, goat, if you
had as much sense in
your mind, as there is
hair on your chin, you would
not have descended into the well,
before you would have had a cer-
tainty about a return.

MOR.

Hæc fabula innuit,
frudentem virum debere
explorare finem, antequam
veniat ad sperandam rem.

MOR.

This fable hints,
that a prudent man ought
to examine the end, before
he comes to do a thing.

F A B L E CLXVII.

De Gallis & Perdice.

Of the Cocks and the Partridge.

CUM quidam haberet
gallos domi, mercatus est
perdicem, & dedit eam
in societate gallorum
alendam, & saginandam
una cum eis. Galli
quisque pro se mordabant
& abigebant eam. Autem
perdix afflictabatur apud
se, existimans talia
inferri sibi a gallis,
quod suum genus esset
alienum ab illorum genere.
Verò ubi non multo post
aspexit illos pugnantes
inter se, & mutuo
percutientes, recreata à
mœrore & tristitia, inquit,
equidem post hæc non af-
flictabor amplius, videns eos
dimicantes etiam inter se.

WHEN a certain man had
cocks at home, he bought
a partridge, and appointed her
in the company of the cocks
to be fed, and fattened
along with them. The cocks
every one for himself bit her
and drove her away. But
the partridge was grieved with
herself, thinking that such things
were inflicted on her by the cocks,
because her descent was
different from their descent.
But when not long after
she saw them fighting
among themselves and mutually
striking, being recovered from
grief and sadness, she said,
truly after these things I shall
not be afflicted longer, seeing them
fighting even among themselves.

MOR.

Hæc fabula innuit,
frudentes viros debere ferre
contumelias illatas ab alie-
nigenis, quos vident ne
abstinere quidem ab injuriâ
domesticorum.

MOR.

This fable hints,
that prudent men ought to bear
the affronts offered by fo-
reigners, whom they see do not
abstain even from the injury
of their own countrymen.

F A B L E CLXVIII.

De JACTATORE.

Of the BOASTER.

Quidam vir peregrinatus aliquandū, cum fuisset reversus domum iterum, cum jactabundus prædicaret multa alia gesta à se viriliter in diversis regionibus, tum verò id maxime, quod Rhodi superasset omnes saliendo: Rhodios, qui adfuèrant, esse testes ejusdem rei: unus eorum, qui aderant, respondens illi, inquit, O homo, si istud est verum, quod loqueris, quid opus est tibi testibus? Ecce Rhodium! Ecce hic certamen saliendo!

MOR.

Hæc fabula indicat, quod, ubi vera testimonia adsunt, est nihil opus verbis.

A Certain man having travelled a long time, when he had returned home again, when boasting he told many other things done by him manfully in different countries, and indeed that particularly, that at Rhodes he had excelled all in jumping; that the Rhodians, who had been present, were witnesses of the same thing: one of them, who were present, answering him, said, O man, if that is true, which you are speaking, what need have you of witnesses? Behold a Rhodian! Behold here a trial of jumping!

MOR.

This fable shews, that, where real proofs are present, there is no need of words.

F A B L E CLXIX.

De Viro tentantē
Apollinem.Of the Man tempting
Apollo.

Quidam facinorosus vir contulit se Delphos tentaturus Apollinem, & habens passerculum sub pallio, quem tenebat suo

A Certain wicked man betook himself to Delphos in order to tempt Apollo, and having a small sparrow under his cloak, which he held in his

pugno, & accēdens ad tripodās, interrogābat eum dicens, quod habeo in meā dextrā, vivitne, an est mortuum? Prolāturus passerculum vivum, si ille respondisset, mortuum: rursus prolāturus mortuum, si respondisset, vivum; etenim occidisset eum statim sub pallio clam, priusquam proferret. At Deus, intelligens subdolum calliditatem hominis, dixit, O consultor, facito utrum mavis facere; etenim est penes te; & proferito sive vivum, sive mortuum, quod habēs in tuis manibus.

fist, and going to the trevet, he asked him saying, what I have in my right hand, does it live, or is it dead? About to bring out the sparrows alive, if he had answered, dead: again about to bring it forth dead, if he would have answered, alive; for he would have killed it immediately under his cloak privily, before he would bring it out. But the God, understanding the deceitful craftiness of the man, said, O consultor, do you which of the two you are more willing to do; for it is in the power of you; and bring out either alive, or dead, what you have in your hands.

MOR.

Hæc fabula innuit, nihil latere, neque fallere divinam mentem.

MOR.

This fable hints, that nothing is hidden from, nor deceives the divine mind.

F A B L E CLXX.

De Piscatore & Smaride.

Of the Fisherman and the Sprat.

Quidam piscator, retibus dimissis in mare, extulit pusillam smaridem, quæ sic obsecrābat piscatorem; noli capere me tam pusillam in presentia; sine me abire & crescere, ut postea potiāris me sic adultā cum majōri commōdo. Cui pesca-

A Certain fisherman, his nets being let down into the sea, brought out a small sprat, which thus besought the fisherman; do not take me being so small at present; suffer me to go away and to grow, that afterwards you may obtain me so grown up with greater advantage. To whom the fish-

tor inquit, verò ego essem
amēns, si onfitterem
lucrum licet exiguum, quod
habeo inter meas manūs,
spē futūri boni
quamvis magni.

erman said, but I should be
mad, if I would omit
the gain though small, which
I have among my hands,
for the hope of a future good
though great.

MOR.

Hæc fabula indicat eum
esse stolidum, qui propter
spem majōris commodi
non amplectitur rem &
præsentem & certam, licet
parvam.

MOR.

This fable shews that he
is foolish who for
the hope of a greater advantage
does not embrace a thing both
present and certain, though
small.

F A B L E CLXXI.

De Equo & Asino.

Of the Horse and the Ass.

QUIDAM vir habebat
equum & asinum;
autem dum faciunt iter.
asinus inquit equo, si
vis, me esse salvum,
levā me parte mei onēris:
equo non obsequenti illius
verbis, asinus cādens sub
onēre moritur. Tunc dō-
mīnus jumentōrum impōnit
equo omnes sarcīnas,
quas asinus portābat, &
simul coriū, quod
exuērat à mortuo
asino: quo onēre
equus depressus & gēmēns
inquit, vae mihi infelicissī-
mo jumentōrum! Quid
māli ēvenit misēro
mihi! nam recūsans
partem, nunc porto tōtum

A Certain man had
a horse and an ass;
but whilst they make a journey,
the ass says to the horse, if
you wish me to be safe,
lighten me of a part of my burden:
the horse not obeying his
words, the ass falling under
the burden dies. Then the ma-
ster of the beasts puts on
the horse all the packs,
which the ass carried, and
likewise the hide which
he had stripped off from the dead
ass: with which burden
the horse depressed and groaning
said, woe to me the most un-
happy of beasts! What
evil has happened to wretched
me! for refusing
a part, now I carry the whole

onus, & insuper illius burden, and besides his
corum. hide.

MOR.

Hæc fabula innuit,
maiores debere esse parti-
cipes in laboribus minorum,
ut utriusque sint
incolumes.

MOR.

This fable hints,
that superiors ought to be par-
takers in the labours of inferi-
ors, that both may be
sage.

F A B L E CLXXII.

De TUBICINE.

Of the TRUMPETER.

Quidam tubicen, inter-
ceptus ab hostibus in
militia, proclamabat ad eos,
qui circumstabant, O viri,
nolite occidere me innocuum
& insontem; etenim nun-
quam occidi ullum; quippe
habeo nihil aliud, quam
hanc tubam. Ad quem
illi responderunt vicissim
cum clamore; verò tu
trucidaberis magis hoc
ipso; quod cum
tu ipse nequeas
dimicare, potes impellere
ceteros ad certamen.

A Certain trumpeter, ta-
ken by the enemies in
war, cried out to them,
who stood about, O men,
do not kill me harmless
and innocent; for ne-
ver have I killed any man; for
I have nothing else, than
this trumpet, To whom
they answered in their turn
with a noise; but you
shall be slain rather on this
very account; because when
you yourself cannot
fight, you are able to drive on
the rest to the engagement.

MOR.

Hæc fabula innuit,
quod peccant frater ceteros,
qui persuadent malis &
improbis principibus ad
agendum iniquè.

MOR.

This fable hints,
that they offend more than others,
who persuade bad and
wicked rulers to
act unjustly.

F A B L E CLXXIII.

*De Vāticinātore.**Of the Fortune-teller.*

Vaticinātor sedēns in foro sermōcinābātur; cui quādam dēnūciat, ejus fōres esse effractas, & omnia direpta, quæ fuissent in dōmō. Vaticinātor, gēmēns & prop̄terāns cursu, recipiēbat se dōmum: quem quādam intūēns currentem, inquit, O tu, qui promittis, te divinātūrum negōtia, aliēna, certē ipse non divināsti tua.

MOR.

Hæc fabula spectat ad eos, qui, non rectè administrantēs suas res, cōnantur prōvidere & consūlere aliēnis quæ non pertīnēt ad eos.

A Fortune-teller sitting in the market was discoursing; to whom one declares, that his doors were broken open, and all things taken away, which had been in the house. The fortune-teller, sighing and hastening in his race, betook himself home: whom a certain man perceiving running, said, O you, who promise, that you will divine the affairs of other men, surely you have not divined your own.

MOR.

This fable belongs to those, who, not rightly managing their own affairs, endeavour to foresee and look to other mens, which do not belong to them.

F A B L E CLXXIV.

*De Puero & Matre.**Of the Boy and his Mother.*

Quidam puer in scholā furātus libellum, attulit suæ matri; à quā non castigātus, quotidie furābātur māgis atque māgis; autem progressu temporis cepit furari majōra. Tandem depre-

A Certain boy in school having stolen a little book, brought it to his mother; by whom not being chastised, daily he stole more and more; but in the course of time he began to steal larger things. At last being as-

kensus à magistrātu, dūcēbatur ad supplicium. Verò matre sēquentē, ac vōcīfērante, ille rogāvit, ut liceret sibi loquī paulisper cū eā ad aurem. Illo permissō, & matre prōperante, & admovente aurem ad os filii, ēvulsit auriculam matris suis dentibus. Cū mater, & ceteri, qui adstābant, incēpārent eum, non modō ut fūrem, sed etiam, ut impium in suam pārentem, inquit, hæc fuit causa mei exiliī; etenim si castigasset me ob libellum, quem furatus sum prius, fēcissem nil ulterius; nunc dūcor ad supplicium.

prehended by the magistrate, he was led to punishment. But his mother following, and bawling, he asked, that it might be lawful for him to speak a little with her in her ear. That being granted, and the mother hastening, and applying her ear to the mouth of her son, he tore off the ear of his mother with his teeth. When the mother and the others, who stood near were reproving him, not only as a thief, but also, as impious to his mother, he said, she was the cause of my destruction; for if she had chastised me for the little book, which I stole first, I would have done nothing further; now I am led to punishment.

MOR.

Hæc fabula indicat, quod ii, qui non coërcentur inter initia peccandi, evadunt ad majōra flagitia.

MOR.

This fable shews, that they, who are not restrained amidst the beginnings of sinning, go on to greater crimes.

F A B L E CLXXV.

De Hircis & Căpellis.

Of the He-Goats and the She-Goats.

CUM capellæ obtinissent barbam à Jove, hirci capērunt offendi, quia mulherēs habērent pārem honōrem cum eis. Jūpiter inquit, sinītē illas frui vanā gloriā, & usurpāre ornāum vestræ

WHEN the she-goats had obtained a beard from Jupiter, the he-goats began to be offended, because the females had equal honour with them. Jupiter said, suffer them to enjoy the vain glory, and to usurp the ornament of your

*dignitātis, dum non æquent
vestram virtutem.*

*dignity, provided they can not equal
your virtue.*

MOR.

*Hæc fabula edocet te
ut feras illos usurpare
tuum ornatum, qui sunt
inferiores tibi in virtute.*

MOR.

*This fable teaches you
to suffer those to usurp
your dress, who are
inferior to you in virtue.*

F A B L E CLXXVI.

*De Filio cujusdam Sēnis
& Leōnæ.*

*Of the Son of a certain old Man
and a Lion,*

QUIDAM sēnior habēbat
unicum filium genē-
rosū spīritūs, & amatōrem
venaticōrum cānum. Vidērat
hunc per quīetē trucidāri
à leōnē. Igītur terrītus,
ne fortē aliquando eventus
sequeretur hoc somnium,
extruxit quandam soltissi-
mam, & amānissimam
dōmum; inducens filium
illuc, assidūus custos adē-
rāt illi. Depinxerat
dōmō omnē gēnūs ani-
mālium ad delectātiōnem
filii, in quibus etiā
leōnē. Adolescens in-
spiciēns hæc, contrāhebat
molestiam eō magis.
Autem quōdam tempore,
adstans propius leōni,
inquit, O trūculentissima
fera, asservor in hūc
dōmō propter ināne
somnia meī patris: quid
faciam tibi? Et ita dī-

A Certain elderly man had
an only son of a no-
ble spirit, and a lover
of hunting-dogs. He had seen
him in a dream to be killed
by a lion. Therefore affraid,
lest perhaps thereafter an event
should follow this dream,
he built a certain very
fine, and most pleasant
house; bringing his son
into it, a daily guardian attend-
ed him. He had painted
in the house every kind of li-
ving creatures for the amusement
of his son, among which also
a lion. The youth look-
ing on these, contracted
uneasiness the more.
But on a certain time,
standing nearer to the lion,
he said, O most cruel
wild beast, I am kept in this
house for a vain
dream of my father: what
shall I do to you? And so say-

cens, *incussit* m̃anum
pariēti, ṽolēns *erūere*
 ocūlum leōnis, & offendē-
 bat in clavo, qui latēbat
 illic, quā percussione
 m̃anus emarcuit, & sanies
 succrēvit, & febris subsē-
 cūta est, & brevī tem̃pore
 mortuus est. Itā leo
 occidit adolescentem, arte
 patris j̃uvāntē nihil.

ing, *he struck* his hand
 on the wall, wishing to pluck out
 the eye of the lion, and hit
 it on a nail which lay hid
 there, by which blow
 the hand rankled, and corruption
 grew under, and a fever fol-
 lowed, and in a short time
 he died. Thus the lion
 killed the young man, the art
 of the father availing nothing.

MOR.

Hæc fabūla indicat,
 neminem posse devītare,
 quæ sunt ventūra.

MOR.

This fable shews,
 that no man is able to avoid
 those things which are to come.

F A B L E CLXXVII.

De Vulpe & Rubo.

Of the Fox and the Bramble.

Vulpēs, cū ascendē-
 rēt quādam sēpēm,
 ut vītaret pericūlum
 quod vidēbat immūnere sibi,
 comprehendit rūbum
 m̃anibus, atque perfōdit
 vōlam sentī-
 bus; & cū fōret
 saucia gravīter, inquit, gē-
 mēns, rūbo, cū confūgē-
 rim ad te, ut j̃urē-
 ris me, tu nocuisti
 mihi. Cui rūbus ait,
 vulpēs, errāsti, quæ
 p̃utāsti capere me pā-
 ri dōlō quo consuē-
 visti capere cetera.

THE fox, as she was getting
 on a certain hedge,
 that she might avoid the danger
 which she saw hanging over her,
 caught hold of a bramble
 with her hands, and pierced
 the hollow of her hand with its
 thorns; and as she was
 wounded grievously, she said, groan-
 ing, to the bramble, when I had
 fled to you, that you might
 have helped me, you have hurt
 me. To whom the bramble says,
 O fox, you have erred, who
 thought to catch me with the
 like deceit, with which you have
 been used to catch other things.

MOR.

Fabŭla ſignificat, quòd eſt ſtultum implorare auxilium ab illis, quibus eſt datum à naturā potius q̃beſſe, quàm pròdeſſe.

MOR.

The fable ſignifies, that it is a fooliſh thing to implore help from thoſe, to whom has been given by nature rather to hurt, than to preſit.

F A B L E CLXXVIII.

*De Vulpe & Crocodilo.**Of the Fox and the Crocodile.*

Vulpēs & crōcōdīlus contendebant de nobilitate. Cū crōcōdīlus addūceret multa pro ſe, & jactāret ſe ſupra mōdum de ſplendōre ſuōrum prōgēnitōrum; vulpēs ſubrīdens ait ei, heus, amīcē, etſi quīdem tu non dixeris hoc, appāret clarē ex tuo coriō, quòd jam multis annis fuiſti dēnūdātus ſplendōre tuōrum prōgēnitōrum,

THE fox and the crocodile were contending about their nobility. When the crocodile was bringing many things for himſelf, and boasting himſelf beyond measure about the ſplendour of his anceſtors; the fox ſmiling ſaid to him, ſoho, friend, though indeed you had not mentioned this, it appears evidently by your ſkin, that now many years you have been deprived of the ſplendour of your anceſtors,

MOR.

Fabŭla ſignificat, quòd res ipſā ſotiſſimūm rēfellit mendaces hōmīnēs.

MOR.

The fable ſignifies, that the fact itſelf beſt refutes lying men.

F A B L E CLXXIX.

*De Vulpe & Venatōribus.**Of the fox and the Hunters.*

Vulpes, effugiens venatōres, ac jam defessa currendo per viam, casu repērit lignatōrem, quem rogat, ut abscondat se in quoquo loco. Ille ostendit tectorium; vulpes ingrēdiēns id, abscondit se in quodam angulo. Venatōres adveniunt, rogant lignatōrem, si viderit vulpem. Lignator negat verbis quidem, se vīdisse; verò ostendit locum manū, ubi vulpes latēbat; verò venatōres, re non perceptā, statim abeūnt. Vulpes, ut prospicit illos abīisse, egrēdiēns tectorio, recēdit tacitē. Lignator criminatur vulpem, quod, cūmfēcērit eam salvam, ageret nihil grātiarum sibi. Tunc vulpes, convertens se, ait tacitē illi, heus, amīcē, si habuīsses opēra manūum, & mōres simīles tuis verbis, persolvērem meritas grātiās tibi.

THE fox, flying from the hunters, and now worn out with running along the way, by chance found a wood-cutter, whom she asks, that she might hide herself in any place. He shewed a cottage; the fox entering it, hides herself in a certain corner. The hunters come up, ask the wood-cutter, if he had seen the fox. The wood-cutter denies in words indeed, that he had seen her; but he shewed the place with his hand, where the fox was hid; but the hunters, the thing not being perceived, immediately go away. The fox, as soon as she sees that they were gone away, coming out of the cottage, retires silently. The wood-cutter blames the fox, that, when he had made her safe, she was giving no thanks to him. Then the fox, turning herself, says softly to him, hark you, friend, if you would have had the works of your hands, and your practices like your words, I would pay the deserved thanks to you.

MOR.

Fabūla significat, quod nequam hōmo, etsi pollicetur bona, tamen præstat inīia & imprōba.

MOR.

The fable signifies, that a wicked man, though he promises good things, yet performs bad and wicked things.

F A B L E CLXXX.

*De Canē vocāto ad
Cenam.*

*Of the Dog invited to
Supper.*

QUIDAM vir, cūm parasset opiparam cenam, vocavit quendam amicum domum; ejus canis quoque invitavit canem alterius ad cenam. Canis ingressus, cūm videret tantas dapnes appāratas, latus, ait secum, sanē explebo me ita hōdiē, quōd non indigēbo comedere cras. Verō cōquus conspiciēns, tacitus cepit per caudam, atque rotāns terque quaterque, projecit illum per fenestram. Ille attonitus assurgens hūmō, dum fugit clāmans, ceteri canēs accurrunt ei, atque rogant, quā opiparē cenāverit: at ille, languens, ait, explevi me ita pōtu & dapibus, quōd, cūm exiverim, non vidi viam.

MOR.

Fabūla significat, multa cadere inter calicem & labra,

A Certain man, when he had prepared an elegant supper, invited a certain friend to his house; his dog likewise invited the dog of the other man to supper. The dog having entered, when he saw so great delicacies prepared, joyful, says with himself, truly I shall fill myself so to-day, that I shall not need to eat to-morrow. But the cook seeing him, secretly caught him by the tail, and whirling him both three and four times, threw him through the window. He amazed rising up from the ground, whilst he flies yelping, the other dogs run up to him, and ask, how elegantly he had supped: but he, languishing, says, I have filled myself so with drink and fine victuals, that, when I came out, I did not see the way.

MOR.

The fable signifies, that many things fall between the cup and the lips.

F A B L E CLXXXI.

*De Aquilâ & Hōmine.**Of the Eagle and the Man.*

CUM quīdam hōmo
cēpisset aquilam,
piennis alārū
arūlsis ei, *dīmīsit*
 eam mōrārī inter gallīnas,
 Deinde quīdam, mercā-
 tus, mūnit alas
piennis: tum aquilā
 vōlāns cāpit lēpōrem, &
 fert illum suo bēnēficiōri.
 Quam rem vulpēs conspē-
 ciēns, ait hōmīnī, nō-
 lī habēre hanc aquilam
 hospitīō, ne venētur
 te, æque ac lēpōrem.
 Tum hōmō itē ēvūlsit
 pennas aquilæ.

WHEN a certain man
 had caught an eagle,
 the feathers of her wings
 being plucked from her, he dismissed
 her to dwell among the hens.
 Afterwards a certain man, having
 purchased her, fortifies her wings
 with feathers: then the eagle
 flying catches a hare, and
 carries him to her benefactor.
 Which thing a fox percei-
 ving says to the man, do not
 be disposed to keep this eagle
 in your lodging, lest she hunt
 you, as well as the hare.
 Then the man also plucked off
 the feathers from the eagle,

MOR.

Hæc fabula significat, quod
 bēnēfactōres quīdem sunt
 rēmūnērāndi, vērō improbi
 omnīno vitāndi.

MOR.

This fable signifies, that
 benefactors indeed are
 to be requited, but the wicked
 are altogether to be avoided.

F A B L E CLXXXII.

*De Agricolā.**Of the Farmer.*

QUIDAM hōmo, existens
agrīcolā, cūm cog-
nōsceret finem vitæ
 adesse sibi, & cūpēret filiōs
fiērī pēritos in cultu
 agrōrum, vocavit eos, atque
 inquit, filiī, ego cōcedo ē

A Certain man . being
 a farmer when
 he knew that the end of life
 was near him, and desired his sons
 should become skilful in the tilling
 of lands, called them, and
 said, O sons, I depart out of

vītā; omnia mēa bona sunt
consita in vineā. Illi, post
obitum patris, putantes
reperire hunc thesaurum in
vineā; ligonibus, marris,
ac bidentibus sumptis, fun-
ditus effodiunt vineam, &
non invenerunt thesaurum;
verō, cum vinea fuit probe
effossa, produxit longē plures
fructus solito, atq; fecit
illos divites.

MOR.

Hæc fabula significat,
quod assiduus labor parit
thesaurum.

life; all my goods are
placed in the vineyard. They, after
the death of their father, expecting
to find this treasure in
the vineyard; spades, mattocks,
and frongs being taken, entire-
ly dig up the vineyard, and
do not find the treasure;
but, when the vineyard was well
dug up, it produced far more
fruits than usual, and made
them rich.

MOR.

This fable signifies,
that daily labour produces
treasure.

F A B L E CLXXXIII.

De quodam Piscatore.

Of a certain Fisherman.

QUIDAM piscator inex-
pertus piscandi, reti
ac tibiis assumptis, accēdit
juxta littus maris, atq;
superexistens quodam saxo
cepit imperiis tubicinare,
putans, se capturum esse
piscēs facillē cantu; verū
cū consequeretur nullum
effectum cantu, tibiis
dēpositis, dimisit
retē in mare, ac cepit
perplures piscēs; sed cū
extraheret piscēs ē reti,
atque perspiceret eos sal-
tantes, ait non inane, O
improba animalia, cū tu-
bicinarem, nolistis saltare;

A Certain fisherman not skill-
ed in fishing, his net
and pipes being taken, goes
near the shore of the sea, and
standing up on a certain rock
began at first to pipe,
thinking, that he would catch
fishes easily with the music; but
when he obtained no
effect by his music, his pipes
being laid down, he let down
the net into the sea, and caught
very many fishes; but when
he drew the fishes out of the net,
and perceived them dan-
cing, he says not unwittingly, O
ye wicked creatures, when I pi-
ped, ye were unwilling to dance;

nunc quia cesso tubicinare now because I cease to pipe,
saltatis continuò. ye dance continually.

MOR.

Hæc fabula docet quod omnia fiunt probe, quæ fiunt suo tempore.

MOR.

This fable shews, that all things are done well, which are done in their season.

F A B L E CLXXXIV.

De quibusdam Piscatoribus.

Of certain Fishermen.

Piscatores profecti sunt piscatum, & defessi piscando diu, præterea oppressi famē & mœrore, quod cepissent nihil, cum decernant abire, ecce, quidam piscis, fugiens alium insequentem se, saltat in naviculam. Piscatores admodum læti comprehendunt illum, ac vendunt in urbe grandī pretio.

Fishermen went forth to fish, and fatigued with fishing a long time, besides oppressed with hunger and grief, because they had taken nothing, when they resolve to go away, behold, a certain fish, flying from another pursuing him, leaps into the boat. The fishermen very joyfully lay hold on him, and sell him in the city at a great price.

MOR.

Hæc fabula indicat, quod fortuna exhibet id frequentius, quod ars non potest efficere.

MOR.

This fable shews, that fortune offers that very frequently, which art is not able to effect.

F A B L E CLXXXV.

*De Inopē & infirmo.**Of the poor and sick Man.*

Quidam pauper, cum
 ægrōtāret, vōvit
 Dīs, quōd, si liberārē-
 tur ab eo morbo, immō-
 lāret centum bōvēs.
 Quod Dī vōlētes expēiri,
 facilē reddunt sanitātem illi.
 Igitur liber à morbo,
 cum non habēret bōvēs,
 quia ērāt pauper, collē-
 git ossa centum
 bōūm, & dēpōnens
 super altāre, inquit, eccē,
 nunc persolvo vōtum, quod
 vōvi vōbīs. Dī, audi-
 entes hoc, assistunt ei in
 somniis, atq; inquit, per-
 gito ad littus maris;
 etenim ibi rēpēries cen-
 tum talenta auri semōto
 locō. Ille, expergefactus,
 mēmor somnii, dum
 pergit ad littus, incidit
 in latrōnes, qui spoliānt
 & verbērant eum.

A Certain poor man, when
 he was sick, vowed
 to the Gods, that, if he would be
 freed from that disease, he
 would sacrifice a hundred oxen.
 Which the Gods willing to try,
 easily restore health to him.
 Therefore free from the disease,
 seeing he had not the oxen,
 because he was poor, he ga-
 thered the bones of a hundred
 oxen, and placing them
 upon the alter, he said, behold,
 now I pay the vow, which
 I vowed to you. The Gods, hear-
 ing this, stand before him in
 dreams, and say, go
 you to the shore of the sea;
 for there you will find a hun-
 dred talents of gold in a secret
 place. He, having awoken,
 mindful of the dream, whilst
 he is going to the shore, falls
 among thieves, who rob him
 and flog him.

MOR.

Hæc fabula indicat,
 quod mendaces accipiunt
 præmia mendaciorum.

MOR.

This fable shews,
 that liars receive
 the rewards of their lies.

F A B L E CLXXXVI.

De Piscatōribus.

Of the Fishermen.

QUIDAM piscatōrēs trāhēbant rēte mārī; quod cū sentīrent esse grāvē, lētābantur magnō-
fēre, pūtāntēs fuisse multos
fiscos; sed, ut traxis-
sent rēte in terram,
cū perspicēbant paucos fiscos
quidem, verō ingens saxum
īnēsse rēti, fiunt tristēs.
Quīdam ex illis, jam
grandis aetate, inquit prū-
denter sociis, estote
quiētis animis; quippē
mestitia est sōror lētitie;
et enim nos oportet pro-
spicere futūros casus, &
ut quis ferat illos
lēvīus, persuadere sibi
esse eventūrōs.

Mor.

Hec fabūla significat,
quod is, qui reminiscitur
humane sortis, afficitur
minimē in adversis.

CERTAIN fishermen
drew their net out of the sea;
which when they perceived to be
heavy, they rejoiced great-
ly, thinking that there were many
fishes; but, as soon as they had
dragged the net to the land,
when they perceive that few fishes
indeed, but that a vast stone
was in the net, they become sad.
A certain one of them, now
advanced in age, says pru-
dently to his companions, be
of contented minds; because
sorrow is the sister of gladness;
for we ought to fore-
see future misfortunes, and,
that any man may bear them
more lightly, to persuade himself
that they will happen.

Mor.

This fable signifies,
that he, who remembers
the human lot, is affected
least in adversity.

F A B L E CLXXXVII.

*De Catā mutāā in
Femīnam.*

*Of the Cat changed into
a Woman.*

QUædam cata, capta
amōre cujusdam
speciōsi adolescentis, orāvit
Venērem, ut mutāret
eam in femīnam. Venus,
mīverta illius, mutāvit eam
in formam femīnæ; quam,
cū esset valde formōsa,
amātor adduxit domum.
Sed cū sēderent sīmul in
cubiculo, Venus, volēns
expēriri, si, facie mutāā,
mutāset & mōrēs,
constituit mūrem in medi-
um; quem cū illa
prospexit, oblīta formæ &
amōris, persēcuta est
mūrem, ut cāperet;
super quā re Venus
indignāta, denūo mutāvit
eam in priōrem formam
catæ.

Mor.

Fabūla significat, quōd
hōmo, licet mutet
persōnam, tāmēn retinet
eosdem mōrēs.

A Certain cat, captivated
with the love of a certain
beautiful young man, besought
Venus, that she would change
her into a woman. Venus,
having pitied her, changed her
into the shape of a woman; whom,
seeing she was very beautiful,
the lover brought to his house.
But when they sat together in
the chamber, Venus, willing
to try, if, her face being changed,
she had changed also her morals,
placed a mouse in the mid-
dle; which when she
saw, having forgotten her shape and
love, she pursued
the mouse, that she might catch it;
about which thing Venus
being angry, again changed
her into her former shape
of a cat.

Mor.

The fable signifies, that
a man though he may change
his person, yet retains
the same manners.

F A B L E CLXXXVIII.

*De duobus Inimicis.**Of the two Enemies.*

DUO quidam habentes inimicitias inter se navigabant in una navi. Et cum alter non pateretur alterum stare in eodem loco, unus sedit in puppi, alter in prorā. Autem, tempestas orta, cum navis esset in periculo, qui sedebat in prorā rogat gubernatorem navis, quæ pars navis foret submersa prius; & cum gubernator dixisset puppim, ille ait, mors nunc non est adeo molestā mihi, si perspicio meum inimicum mori prius.

TWO certain men having hostilities between them were sailing in the same ship. And as the one could not suffer the other to stand in the same place, one sat at the stern, the other at the fore-deck. But, a tempest having arisen, when the ship was in danger, he who sat at the fore-deck asks the pilot of the ship, what part of the ship, would be sunk first; and when the pilot had said the stern, he says, death now is not so troublesome to me, if I perceive my enemy to die first.

MOR.

Hæc fabula redarguit inimicitias hominum; cum inimicus sapiens eligit perdere seipsum, ut perdat inimicum.

MOR.

This fable reproves the enmities of men; when an enemy very often chooses to destroy himself, that he may destroy his enemy.

F A B L E CLXXXIX.

*De Cane & Fabro.**Of the Dog and the Smith.*

QUIDAM faber habebat canem, qui, dum ipse cudēbat ferrum, dormiebat continuo; verō cum manducabat, canis statim assurgēbat, & sine

A Certain smith had a dog, which, whilst he was striking the iron, slept continually; but when he was eating, the dog immediately rose up, and without

*mōrā corrōdēbat quæ
erant dejecta sub mensā,
ceu ossa, & alia
hujūsmōdi. Quam rem
faber animāadvertens ait
ad cānem, heus, mīser,
nescio quid faciam;
qui, dum cūdo ferrum,
dōrmīs continuō, &
tēnērīs segnitē; rursus
cum mōvēo dentes, statim
surgīs, & appauidis mihi
caudā.*

*delay gnawed the things which
were thrown down under the table,
as bones, and other things
of this kind. Which thing
the smith observing says
to the dog, soho, wretch,
I know not what I shall do to you;
who, whilst I strike the iron,
are sleeping continually, and
are possessed with laziness; again
when I move my teeth, immediately
you rise and fawn on me
with your tail.*

MOR.

*Fabūla significat, quod
ocōrdes & somnolenti, qui
vivunt ex laboribus aliorum,
sunt coercendi gravī
censūrā.*

MOR.

*The fable signifies, that
careless and drowsy people, who
live by the labours of others,
are to be checked with a severe
reproof.*

F A B L E CXC.

De quādam Mulā.

Of a certain Mule.

QUædam mula, effecta
pinguis nimio hordæo,
lasciviēbat nimā pingue-
dine, inquitens secum,
equus fuit meus pater, qui
erāt celerissimus cursu, &
ego sum similis ei per
omnia. Pārū post con-
tigit, quod oportuit mulam
currere quantum potuit;
sed cum cessavit cursu,
inquit, heu! miseram me,
quæ putabam me esse so-
nim equi! at nunc

A Certain mule, being made
fat with too much barley,
grew wanton through excessive fat-
ness, saying with herself,
a horse was my father, who
was very swift in running, and
I am like him in
all things. A little after it hap-
pened, that it behoved the mule
to run as fast as she could;
but when she failed in running,
she said, alas! wretched me,
who thought that I was the off-
spring of a horse! but now

mēmīni pātrē *fuisse* I remember that my father was
asīnum. an ass.

MOR.

Fabūla significat, quòd stulti non agnoscunt se- ipsos in prosperis; sed in adversis persæpe recognoscunt suos errōres.

MOR.

The fable signifies, that fools do not know themselves in prosperity; but in adversity very often again come to know their errors.

F A B L E CXCI.

De Medico & Mortuo.

Of the Doctor and the Man who died.

QUIDAM mēdicus, qui curāverat ægrōtum, qui paulò post moriēbatur, aiebat illis, qui efferēbant funus, si iste vir abstīnisset vino, & fuisset usus clystērībus, non fuisset mortuus. Quīdam ex his, qui adērant, ait mēdico haud infacētē, heus, medicē, ista consilia fuērunt dicenda, cū quibant frōdesse; non nunc, cū vālēt nīl.

A Certain doctor, who had attended a sick man, that a little after died, said to them, who carried the dead body, if that man had abstained from wine, and had used clysters, he would not have been dead. A certain one of these, who were present, says to the doctor not unwittily, soho, doctor, those advices were to be given, when they could profit; not now, when they avail nothing.

MOR.

Fabūla significat, quòd ubi consilium non prōdest, dāre id eo tempore est sanē delūdēre amīcum,

MOR.

The fable signifies, that when advice does no good, to give it at such a time is indeed to deceive a friend.

F A B L E CXCH.

*De Cane & Lūpō.**Of the Dog and the Wolf.*

CUM cānis dormiret ante aulam, lūsus superveniens statim cēpit eum, & cū vellet occidere eum, canis orābat, ne occideret eum, inquiēns, heus, mi lūpe, nunc nōli occidere me; nam, ut vidēs, sum tēnuis, gracilis, & macilēntus; sed meus herus est factūrus nuptias, ubi, si expectābis parum, ego mandūcans opīphārē, atq; factus pinguior, ēro utilior tibi. Lūpus habēns fidem his verbis dimisit cānem. Post paucos dies lūpus accēdens, cū repērit canem dormientem dōmī, stans ante aulam, rōgat canem, ut pręstāret promissa sibi. Canis inquit, heus, lūpe, si cēpisses me ante aulam, non expectāveris nuptias frustrā.

MOR.

Hęc fabūla indicat, quōd sapiēns, cū semel vitāverit pericūlum, continūo cāvet in futūro.

WHEN the dog slept before the hall, the wolf coming upon him immediately caught him, and when he designed to kill him, the dog besought him, that he would not kill him, saying, soho, O my wolf, now do not kill me; for as you see, I am thin, lean, and slender; but my master is going to make a wedding, when, if you will wait a little, I eating plentifully, and become fatter, will be more profitable to you. The wolf giving credit to these words dismissed the dog. After a few days the wolf coming, when he found the dog sleeping at home, standing before the hall, asks the dog, that he would perform his promises to him. The dog says, hark you, wolf, if you had taken me before the hall, you would not have expected the wedding in vain.

MOR.

This fable shews, that a wise man, when once he has avoided danger, continually takes care for the future.

F A B L E CXCIH.

*De Cane & Gallo.**Of the Dog and the Cock.*

CANIS & gallus socii faciēbant iter; autem vestrē superveniente, gallus dormiēbat inter ramos arbōris; at canis ad radicem. Cū gallus, ut assōlet, cantābat noctu, vulpes audivit eum, accurrit, & stans inferiūs rogābat, ut descendēret ad se, quōd cupēret complecti animal adeō commendābile cantu; autem, cū is dixisset, ut priūs excitāret janitōrem dormiētem ad radicem, ut descendēret, cū ille apēruisset; illū quārente, ut vocāret ipsum, cānis frosiliēns dilacerāvit vulpem.

Mor.

Fabūla significat, prudentes hominēs astu mittēre inimicos potentiōres se, ad fortiōres.

A Dog and a cock companions were making a journey; but the evening coming on, the cock slept among the branches of a tree; but the dog at the root. When the cock, as he uses, was crowing in the night, a fox heard him, runs to him, and standing below asked that he would come down to her because she desired to embrace an animal so commendable for his music; but, when he had said, that first he should wake the porter sleeping at the root, that he would come down when he had opened; she requesting, that he would call him, the dog leaping out tore the fox to pieces.

Mor.

The fable signifies, that prudent men craftily send enemies more able than themselves, to the stronger.

F A B L E CXCIV.

*De Ranis.**Of the Frogs.*

DU *Erane* pascēbantur in palūde; autem æstāte palūde siccāta, quærēbant aliam; cætērūm invenērunt profundum putēum; quo vīso, altēra dixit altēri, heus, tu, descendāmus in hunc putēum; illa respondens ait, si aqua aruerit et hīc, quomodo ascendēmus?

MOR.

Fabūla declārat, quòd nullæ res sunt agendæ inconsideratē.

TWO frogs were feeding in a marsh; however in summer the marsh being dried up, they strove to find another; but met with a deep well; which being seen, the one said to the other, soho, you, let us go down into this well; the other answering says, if the water would dry up also here, how will we get up?

MOR.

The fable declāres, that not any things are to be done inconsiderately.

F A B L E CXCV.

*De Leōne & Urso.**Of the Lion and the Bear.*

LEO & ursus, quum cēpissent magnum hinnūlum, pugnābant de eo, & vulnerati graviter à seipsis jacēbant defatigāti. Vulpes, vidēns eos prostrātos, & hinnūlum jacentem in medio, rāpuit hunc, & fugiēbat. Illi vidēbant, sed quia non pōtuerant surgere, dicēbant, heu! miseros nos, quia labōrāvimus vulpi.

THE lion and the bear, when they had taken a large fawn, fought about him, and being wounded grievously by one another they lay down tired. A fox, seeing them prostrated, and the fawn lying in the middle, snatched him, and ran away. They saw him, but because they could not rise, they said, alas! wretched us, because we have been labouring for the fox.

MOR.

Fabŭla ſignificat, quòd dum alii labòrant, alii potiuntur prædâ.

MOR.

The fable intimates, that whilst ſome are labouring, others enjoy the prey.

F A B L E CXCVI.

*De CASSITA.**Of the LARK.*

CASSITÀ, capta laqueò, dicebat plorans, hei ! mihi miſeræ & infelici, nec ſurripui aurum neque argentum cujuſquam ; autem granum tritici fuit cauſa meæ mortis.

THE lark, taken in a ſnare, ſaid lamenting, ah ! me miſerable and unhappy, I have neither ſtolen the gold nor the ſilver of any one ; but a grain of wheat has been the cauſe of my death.

MOR.

Fabŭla tendit in eos, qui ſubèunt magnum periculum ob inutile lucrum.

MOR.

The fable points to them, who undergo great danger for unprofitable gain.

F A B L E CXCVII.

*De Leõne confecto Senio.**Of the Lion worn out with Age.*

CUM leo ſenuiſſet, nec poſſet quærere victum, machinabatur viam, quæ alimentâ haud deeſſent ſibi. Igïtur ingreſſus speluncam, jácens, ſimulabat ſe vèhemèntèr ægròtare. Animália, putantia ſe verè ægrotrâre, accédèbant ad eum gratiâ visitandi ; quæ leo capſens manducabat ſingulâtim. Cùm

WHEN the lion had grown old, and could not get a living, he contrived a way, how provisions would not be wanting to him. Therefore having entered his den, lying down, he feigned that he was grievouſly ſick. The beaſts, thinking that he really was ſick, came to him for the purpoſe of viſiting him ; which the lion catching ate up one by one. When

jam occidisset multa animalia, vulphēs, arte leōnis cognītā, accēdēns ad aditum speluncæ, stans extēriūs, rōgat leōnem quomodo valēret. Leo respondens ei blandē ait, filia vulphes, cur non ingrēdēris intrō ad me? Vulpes ait non illepīdē, quonīam, mi hēre, cerno equīdem perplūra vestigiā animalium ingrēdientium, sed nulla vestigiā eorum egrēdientium.

MOR.

Fabūla significat, quōd prudens hōmo, qui prōvidet imminētia pericula, facīlē devitat illa.

now he had killed many animals, the fox, the art of the lion being known, coming to the entrance of the cave, standing without, enquires at the lion how he did. The lion answering her courteously said, daughter fox, why do you not come in to me? The fox said not unpleasantly, because, my master, I perceive indeed very many tracks of animals going in, but no tracks of them coming out.

MOR.

The fable signifies, that a prudent man, who foresees threatening dangers, easily avoids them.

F A B L E CXCVIII.

De Leōne & Tauro.

Of the Lion and the Bull.

LEO sēquēns ingentem taurum per insidias, cū accessit propē, vocāvit eum ad cēnam, inquiēns, amīce, occīdī ovem, cēnābis mecūm hodie, si placet tibi. Postquam discubuissent, taurus conspiciēns plūres lebōtes, & obeliscos paratos, & adesse nullam ovem volūit decēdere; quem leo perspicūens jam abeuntem, rōgāvit, cur abiret. Taurus respondit, equīdem

ALION pūrsuing a large bull by treachery, when he came near him, invited him to supper, saying, friend, I have killed a sheep, you shall sup with me to day, if it please you. As soon as they had sitten down, the bull seeing many caldrons, and spits ready, and that there was no sheep there, wished to depart; whom the lion perceiving now going away, asked him, why he was going away the bull answered, indeed

non abeo de nihilo, I do not go away for nothing,
 cum videam instrumenta when I see the instruments
 parata non ad coquendum prepared not for dressing
 ovem, sed taurum. a sheep, but a bull.

MOR.

Fabula significat, quod
 artes improborum non
 latent prudentes.

MOR.

The fable signifies, that
 the arts of wicked men are not
 hidden from the wise.

F A B L E CXCIX.

De Ægrōto & Mēdico.

Of the sick Man and the Doctor.

ÆGER rogatus à
 medico de suā
 salūte, respondit, se
 sudasse violenter; medī-
 cus ait, id fuisse bonū;
 rogatus ab eodem medico
 secundo quomodo inveniē-
 bat se, ægrōtus inquit,
 se fuisse comprehensum ve-
 hementi frigore: medicus
 quoque ait, id fore ad
 salutem: interrogatus
 tertio ab eodem, quomodo
 reperiebat se, ægrōtus
 inquit, se non potuisse
 digerere sine magnā diffi-
 cultate. Medicus ait rursus,
 id fuisse optimum ad
 salutem; deinde, cum
 quidam domesticorum
 interrogaret ægrōtum,
 quomodo vāteret, ait ille,
 ut medicus ait, mihi sunt
 multa & optima signa

A Sick man being asked by
 the doctor about his
 health, answered, that he
 sweated vehemently; the doc-
 tor says, that that was good;
 being asked by the same doctor
 a second time, how he found
 himself, the sick man said,
 that he was seized with a vehe-
 ment cold: the doctor
 also says, that that would be for
 his health: being asked
 a third time by the same, how
 he found himself, the sick man
 said, that he was not able
 to digest without great diffi-
 culty. The doctor says again,
 that that was very good for
 his health; afterwards, when
 a certain one of the domestics
 asked the sick man,
 how he did, said he,
 as the doctor says, I have
 many and very good symptoms

ad salutem, tamen for life, notwithstanding,
dispereo illis signis. I die with those symptoms.

MOR.

Fabula indicat, assentatores esse culpandos.

MOR.

The fable shews, that flatterers are to be blamed.

F A B L E CC.

De quodam LIGNATORE. Of a certain WOOD-CUTTER.

DUM quidam lignator scindebat lignum juxta flumen, dictum Deo Mercurio, securis casu decidit in flumen. Igitor affectus multo mœrore, considēbat gemens juxta ripam fluminis. Mercurius, motus misericordiā, apparuit lignario, & rogavit causam sui fletus; quam simul ac didicit, afferens auream securim, rogavit, utrum esset illa, quam perdidērat. At pauper negavit esse suam. Secundō Mercurius detulit alteram, argentēam; quam, cum pauper negaret quodque esse suam, postrēmō Mercurius detulit ligneam; cum pauper assentiret, illam esse suam, Mercurius, cognoscens illum esse hominem verum & justum, ædedit omnes sibi dono. Igitor lignarius, accedens ad socios, declārat quod accidērat

WHILST a certain wood-cutter was splitting wood near a river, dedicated to the God Mercury, his ax by chance fell into the river. Therefore affected with much grief, he sat down sighing near the bank of the river. Mercury, moved with compassion appeared to the wood-cutter, and asked the cause of his weeping; which as soon as he learned, bringing to him a golden ax, he asked, whether it was that, which he had lost. But the poor man denied that it was his. A second time Mercury brought him another, a silver one; which, when the poor man denied also to be his, at last Mercury brought a wooden one; when the poor man agreed, that that was his own, Mercury knowing him to be a man true and just, gave them all to him for a gift. Then the wood-cutter, coming to his companions, declares what had happened

sibi. Unus è sociis
volens experiri id, cum
accessisset ad flumen, deiecit
securim in aquam, deinde
consedit flens in ripa;
causam cujus flētūs cum
Mercurius audivisset, affe-
rēns aureā securim, rogavit,
illane esset, quam
perdidērat: quam, cum
assereret esse suam, Mer-
curius, ejus impudentiā cog-
nitā, nec tradidit ei
aureā, nec suam.

to him. One of his companions
willing to try it, when
he had come to the river, threw
his ax into the water, then
he sat down weeping on the bank;
the cause of whose weeping when
Mercury had heard, bring-
ing a golden ax, he asked him,
whether that was it, which
he had lost: which, when
he asserted to be his, Mer-
cury, his impudence being
known, neither gave him
the golden one, nor his own.

MOR.

Fabūla significat, quod
quantò propitior Deus est
probris, existit infe-
stior improbis.

MOR.

The fable signifies, that
the more kind God is
to the honest, he is the more se-
vere to the wicked.

F A B L E CCI.

*De Medico, qui curabat
Insānos.*

*Of the Doctor, who cured
Mad People.*

PLūres colloquēbantur de
superflūā curā eōrum,
qui alunt canes ad aucū-
pium. Quīdam ex iis
inquit, stultus Mediolāni
risit hos rectē. Cū
fabūla poscēretur, inquit,
fuit medicus, civis Medio-
lani, qui suscipiebat
sanāre insānos delatos ad se
intra certum tempus:
autem curatio erat hujus
mōdi; habēbat dōmi
aream, & in eā lacūnam
fātida aquæ, in quā

MANY were talking of
the needless charge of those,
who feed dogs for fowl-
ing. A certain man of them
says, the fool of Milan
laughed at these justly. When
the story was demanded, he said,
there was a doctor, a citizen of
Milan, who undertook
to cure mad people brought to him
within a certain time:
but the cure was of the following
kind; he had at his house
a court, and in it a pond
of stinking water, in which

ligavit eos nudos ad falum, alios usq; ad genūa, alios usque ad ventrem, nonnullos profundius, secundum gradum insanix; ac tamdū macerabat eos aquā, quoad viderēntur sanā- mente. Quidam est allātus inter ceteros, quem posuit in aquam usque ad femur, qui cepit resistere post quindē dies, & rogare suum medicum, ut reduceretur ex aquā; ille exemit hominem à cruciatu, tamen cū conditione, ne egrēderetur arēam. Cū paruisset aliquot diebus, permisit, ut perambularet totam domum; at ut non egrēderetur exteriorē januam; (sociis, qui erant multi, relictis in aquā;) paruit mandatis medici diligenter; verō stans super limen quodam tempore; (nam non audēbat egrēdi) vīdit juvenem venientem in equo cum duobus canibus, & accipitrē; mōtus novitate rei; (etēnim non tēbat memōriā quæ viderat ante insaniam;) cū juvenis accessisset, ille inquit, heus, tu, ōro, responde mihi paucis: quid est hoc, quod vehēris? inquit, est equus.*

he bound them naked to a stake, some as far as to the knees, others as far as to the belly, some deeper, according to the degree of their madness; and so long he starved them in the water, till they would seem of a sound mind. A certain man was brought among the rest, whom he put into the water as far as to the thigh; who began to come to his wits after fifteen days, and to ask his doctor, that he might be brought again out of the water; he took out the man from the torture, yet on that condition, that he should not go beyond the court. When he had obeyed some days, he suffered him, that he might walk over the whole house; but that he should not go out of the outward gate; (his companions, who were many, being left in the water;) he obeyed the orders of the doctor diligently; but standing upon the threshold on a certain time; (for he did not venture to go out) he saw a young man coming on a horse with two dogs, and a hawk; moved with the novelty of the thing; (for he did not retain in his memory the things which he had seen before his madness;) when the young man had come near, he said, soho, you, -I pray, answer me in a few things: what is this, on which you are carried? he says, it is a horse.

* Compounded of *extra* and *grādiōr*. See Latin Grammar.

Tum deinceps, quid vocatur hoc, quod gestas manū, & in quā re utēris? Ille respondit, est accipiter, & aptus captūi perdicum. Tum insānus fēcit, & hi, qui cōmittantur te, qui sunt, & quid frōsunt tibi? At, sunt cānēs, & apti, aucūpio, ad investigandum aves. Autem hæ aves, causā capiendi quas pārās tot res, cujus pretiū sunt, si conferās captūrā totius anni in unum? Cū respondisset parvū, nescio quid, & quod non excederet sex aureos: insānus rogat, quenam sit impēsa equi, cānum, & accipitris? affirmāvit impensam eōrum esse quotannis quinquaginta aureos. Tum admirātus stultitiā juvenis, inquit, oro, abi hinc ocyus, antequam medicus redēat domum; nam si hic cōspēxerit te, conjiciet te in suam lacūnam, velūtī insānissimum omnium, & collōcabit te in aquā usque ad mentum.

MOR.

Hæc fabula ostendit, multas insanias esse quotidie inobservatas.

Then again, what is called this, which you are carrying in your hand, and in what way do you use it? He answered, it is a hawk, and fit for the catching of partridges. Then the madman enquires, and these, that accompany you, what are they, and of what use are they to you? He says, they are dogs, and fit, in fowling, for tracking the birds. But these birds, for the purpose of catching which you prepare so many things, of what price are they, if you add the catching of a whole year together? When he had answered a small price, I know not what, and that it could not exceed six guineas; the madman asks, what may be the expence of the horse, of the dogs, and of the hawk? he affirmed that the expence of them is every year fifty pieces of gold. Then having admired the folly of the young man, he says, I pray, go away hence quickly, before the doctor returns home; for if he would find you, he will throw you into his pond, even as the maddest of all men, and will place you in the water up to the chin,

MOR.

This fable shews, that many madnesses are daily unobserved.

F A B L E CCII.

*De obstinātā Muliē ē, quæ
vocāvit Virum pedicūlō-
sum.*

*Of the obstinate Woman, who
called her Husband lousy.*

QUædam muliēr, supra
mōdum contrāria vi-
rō, itā ut vellet esse supe-
rior, sēmel, in grāvi alter-
cātiōne cum eo, vocāvit
eum pedicūlōsum. Ille, ut
retractāret illud verbum,
contundēbat uxōrem, cadens
illam pugnis & calcibus.
Quō magis cædebātur,
eō plūs vocāvit illum
pedicūlōsum. Vir tandem
lassus verbērando illam,
ut superāret pertinā-
ciā uxōris, dēmisit
in flūmen per funem,
dicens, se suffocāturum
eam, si non abstineret
talibus verbis. Illa per-
stabat nihilō minūs conti-
nuāre illud verbum, quam-
vis fixa usque ad mentum
in aquā. Tum vir
demersit eam in flumen,
ita ut non posset lōquī
amplius, tentans si posset
avertēre eam à pertināciā
timōre mortis. At illa,
facultāte lōquendi adem-
ptā, exprīmēbat digitis,
quod nequibat ore:
nam, mānibus erectis supra
cāput, unguibus utriusque
pollicis conjunctis, dedit

A Certain woman, beyond
measure contrary to her hus-
band, so that she wished to be su-
perior, once, in a grievous quar-
rel with him, called
him lousy. He, that
she might retract that word,
bruised his wife, beating
her with his fists and heels.
The more she was beaten,
the more she called him
lousy. The husband at length
tired with beating her,
that he might overcome the ob-
stinacy of his wife, let her down
into a river by a rope,
declaring, that he would suffocate
her, if she would not abstain
from such words. She per-
sisted never the less to conti-
nue that expression, al-
though fixed up to the chin
in the water. Then the husband
sunk her into the river,
so that she could not speak
more, trying if he could
turn her from her obstinacy
by the fear of death. But she,
the faculty of speaking being taken
away, expressed with her fingers,
what she could not with her mouth:
for, her hands being raised above
her head, the nails of each
thumb being joined, she shewed

quod opprobriū pōtuit what reproach she could
vīro, illo gestu. to her husband, by that gesture.

MOR.

Hæc fabūla indicat, quod
 quīdam retinēbunt suam
 pertināciam etiam pericūlo
 mortis.

MOR.

This fable shews, that
 some persons will retain their
 obstinacy even in the danger
 of death.

F I N I S.

Errors in the *ninth* London edition of 1784, corrected in *this*.

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The accurate teacher will discover, that several amendments of Mr. Clarke's text have been made in this edition.







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